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MISSIONS AND MISSIONARIES:

HISTORICALLY VIEWED

FROM THEIR COMMENCEMENT.

By JOSEPH KINGSMILL, M.A.,

CHAPLAIN OF PENTONVILLE PRISON.

"Missionary enterprise is the very chivalry of Christianity."

"Commerce alone will not make a nation great and happy. England has become great and happy by the knowledge of the true God and Jesus Christ."

Letter of Queen Victoria to African Chiefs.

LONDON:

LONGMAN, BROWN, GREEN, AND LONGMANS,

PATERNOSTER ROW.

1853.

LONDON:
REED AND PARDON, PRINTERS,
PATERNOSTER ROW.

TO THE

RIGHT HONOURABLE THE EARL OF CHICHESTER,

PRESIDENT OF THE CHURCH MISSIONARY SOCIETY,

AS A SMALL TRIBUTE OF ESTEEM AND DUTIFUL ATTACHMENT,
AFTER SEVERAL YEARS OF SERVICE UNDER HIS LORDSHIP,
AS ONE OF HER MAJESTY'S COMMISSIONERS FOR THE GOVERNMENT
OF PENTONVILLE PRISON,
AND OF HUMBLE CO-OPERATION IN WORKS OF FAITH AND CHARITY,

This Volume,

THE RESULT OF OCCASIONAL EFFORTS TO RELIEVE HIS MIND FROM
THE UNDUE PRESSURE OF CONTINUOUS THOUGHT
ON THE ONE PAINFUL SUBJECT OF HIS OWN PECULIAR MISSION, AND AT
THE SAME TIME, WITH GOD'S BLESSING, TO SUBSERVE, IN
SOME HUMBLE MEASURE,
THE PROGRESS OF PURE CHRISTIANITY IN THE WORLD,

IS, WITH HIS LORDSHIP'S KIND PERMISSION,
MOST RESPECTFULLY DEDICATED BY

THE AUTHOR.

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MISSIONS AND MISSIONARIES.

CHAPTER I.

THE FIRST CHRISTIAN MISSIONS.

"And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—Rev. vi. 2.

The Lord's command to his disciples: "*Go ye into all the world, and preach the Gospel to every creature,*" and his promise, "*Lo, I am with you alway, even unto the end of the world,*" are the foundation of all Christian missions, and must supply every true missionary with his highest encouragement to the end of time. Nobly did the first Church carry out that command, and fully did they realize the presence of the Saviour in their arduous work. Never was spectacle exhibited in the world so august or so wonderful as the onward march and victory of Christianity, on its first appearance, over the powers of darkness. The leaders in a movement which aimed at the conquest

of a world, were a few individuals of the humblest class, and from a despised and subjugated race; having no sort of influence or power such as ordinarily affects mankind; and as regards human wisdom they were profoundly ignorant. The doctrines which they promulgated were to their own countrymen "a stumbling-block, and to the Gentiles foolishness;" and yet, by these, the immemorial usages of the nations were overthrown; the fascinations of a religion, which adapted itself to every sensual appetite, were broken; the philosophy of Greece and Rome were met and vanquished. Those who were engaged in the promulgation of these doctrines, endured, in every place, the utmost violence and wrong from the ruling powers, goaded on by an artful and numerous priesthood, whose craft was felt to be in danger. Over every obstacle this little band of warriors marched on, and triumphed marvellously. The Lord was with them of a truth: "The weapons of their warfare were not carnal, but mighty through God to the pulling down of strongholds." The rapid progress of the Gospel is not only recorded in Holy Scripture, but by profane writers. Tacitus, an historian of great reputation, and an enemy of Christianity, in giving an account of the fire which happened at Rome about thirty years after our Lord's commission to his Apostles, asserts that Nero, in order to suppress the rumours of having been himself the author of the mischief, had the Christians accused of the crime: "At first," he writes, "they only were

apprehended who confessed themselves of that sect, afterwards a *vast multitude* were discovered by them." This was about six years after St. Paul wrote his Epistle to the Romans, and something more than two after his arrival in Rome himself. Pliny the younger (also a heathen, and an enemy of Christians), is another witness. He was the Governor of Pontus and Bithynia, two considerable districts in the northern part of Asia Minor; and the situation in which he found his province led him to apply to the emperor, his master, for direction as to the conduct he was to hold towards the Christians. The letter in which this application is contained, was written not quite eighty years after Christ's ascension. In it he states the measures he had already pursued, and then adds, as his reason for resorting to the emperor's counsel and authority, the following words :—"Suspending all judicial proceedings, I have recourse to you for advice; for it has appeared to me a matter highly deserving consideration, especially on account of the great number of persons who are in danger of suffering: for, many of all ages, and of every rank, of both sexes likewise, are accused, and will be accused. Nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country. Nevertheless it seemed to me that it may be restrained and corrected. It is certain that *the temples, which were almost forsaken, begin to be more frequented; and the sacred solemnities, after a long intermission, are revived. Victims, likewise,*

are everywhere bought up; whereas, for some time, there were few to purchase them. Whence it is easy to imagine, that numbers of men might be reclaimed, if pardon were granted to those that shall repent." Nothing can be more satisfactory as evidence of the progress of the Christian religion, than this.

Bithynia and Pontus were at a great distance from Judæa, the centre from which the religion spread; yet in these provinces Christianity had long subsisted, and Christians were now in such numbers as to lead the Roman governor to report to the emperor that they were found not only in cities, but in villages, and in open countries; of all ages, of every rank and condition; that they abounded so much, as to have produced a visible desertion of the temples; that beasts brought to market for victims had few purchasers; and that the sacred solemnities were much neglected. There is no evidence to show that the Christians were more numerous in Pontus and Bithynia than in other parts of the Roman empire. Christianity did not begin in these countries, nor near them. This letter, therefore, may fairly be applied in confirmation of the representations given of the general state of Christianity in the world, by Christian writers of that and the next succeeding age.

Justin Martyr, who wrote about thirty years after Pliny, and one hundred and six after the ascension, has these remarkable words:—"There is not a nation, either of Greek or barbarian, or of any other

name, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe, by the name of the crucified Jesus."

Tertullian, who comes about fifty years after Justin, appeals to the governors of the Roman empire in these terms:—"We were but of yesterday, and we have filled your cities, islands, towns, and boroughs; the camp, the senate, and the forum. They (the heathen adversaries of Christianity) lament that every sex, age, and condition, and persons of every rank also, are converts to that name." The virulence of the opposition arrayed against the first promoters of this new religion in the world, and the treatment they actually received, may be conceived from a passage in the same letter of Pliny, with the answer of Trajan, as well as from the conduct of the emperor himself.

C. Pliny to Trajan, Emperor.—"Health. It is my usual custom, sir, to refer all things of which I harbour any doubts to you. For who can better direct my judgment in its hesitation, or instruct my understanding in its ignorance? I never had the fortune to be present at any examination of Christians, before I came into this province. I am, therefore, at a loss to determine what is the usual object either of inquiry or of punishment, and to what length either of them is to be carried. It has also been with me a question very problematical, whether any distinction should be made between the young and the old, the tender and

the robust; whether any room should be given for repentance, or the guilt of Christianity once incurred is not to be expiated by the most unequivocal retraction; whether the name itself, abstracted from any flagitiousness of conduct, or the crimes connected with the name, be the object of punishment. In the mean time this has been my method with respect to those who were brought before me as Christians: If they pleaded guilty, I interrogated them twice afresh, with a menace of capital punishment. *In case of obstinate perseverance I ordered them to be executed, for of this I had no doubt, whatever was the nature of their religion, that a sullen and obstinate inflexibility called for the vengeance of the magistrate.* Some were infected with the same madness, whom, on account of their privilege of citizenship, I reserved to be sent to Rome to be referred to your tribunal."

Trajan to Pliny.—"You have done perfectly right, my dear Pliny, in the inquiry which you have made concerning Christians. For truly no one general rule can be laid down which will apply itself to all cases. These people must not be sought after: if they are brought before you and convicted, *let them be capitally punished;* yet with this restriction, that if any one renounce Christianity, and evidence his sincerity by supplicating our gods, however suspected he may be for the past, he shall obtain pardon for the future on his repentance." This same emperor having come to Antioch, about

the year 107, in his way to the Parthian war, Ignatius, fearing for the Christians, and hoping to avert the storm by offering himself to suffer in their stead, came voluntarily into his presence. But Trajan pronounced this sentence upon him: "*Since Ignatius confesses that he carries within himself him that was crucified, we command that he be carried bound by soldiers to great Rome, there* TO BE THROWN TO THE WILD BEASTS, FOR THE ENTERTAINMENT OF THE PEOPLE!" If such men as Pliny and Trajan, illustrious amongst heathens for their virtues, acted thus towards the Christians, we need not wonder at the cruelties practised upon them by such monsters as Domitian and Nero, and their thousand imitators in inferior office throughout the empire. Yet the religion of Jesus so spread and prevailed, that philosophy found it convenient after a while to clothe herself in the guise of Christianity, and the emperor of the Roman world to assume its sacred name; little in either case to the advantage of the truth. The prophecy was fulfilled: "To him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee."

The first achievements of Christianity were in the land of its birth. The people that put to death the Lord of life and glory were the first trophies of the truth, and the power of his resurrection. This is important to notice in connexion with the

evidences of our religion, but no less so as exhibiting the exceeding riches of his grace to the worst of sinners. The Apostles were to begin their mission at Jerusalem, the wicked and blood-stained city of Jerusalem. From the capital they were to traverse the whole land of Judæa, then Samaria, and then to go into all the world. The words of the risen Saviour to his Apostles are remarkable and precise as to this order: "Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and to Samaria, and unto the uttermost part of the earth." Profane history bears this out. Tacitus particularly notes Judæa as the birth-place of Christianity: "This pernicious superstition, though checked for a while, brake out again and spread not only over Judæa, but reached the city (Rome) also."

It is deeply interesting to notice the progress of the faith as related by the sacred historian. The first assembly of Christ's disciples, a few days after his removal from the world, consisted of *one hundred and twenty*, then *three thousand were added*, and the number of Christians was soon increased to *five thousand*. Then *multitudes both of men and women* continued to be added; *disciples multiplied greatly*, and even *many of the priests became obedient to the faith;* and all this within two years from the commencement of the Apostles' labour. By reason of a persecution raised against the Church, the converts were driven from Jerusalem and dispersed throughout the regions of

Judæa and Samaria. Wherever they came they brought their religion with them; for the sacred historian informs us that *they that were scattered abroad, went everywhere preaching the word.* About three years after this we read, *Then had the churches rest throughout all Judæa and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.*

The preaching of the Gospel had been so far confined to Jews, Jewish proselytes, and Samaritans. It was not yet known to the Apostles that they were at liberty to propose the religion to mankind at large. This was revealed to Peter by an especial miracle, about seven years after Christ's ascension; and the Gospel was preached to Gentiles of Cesarea, assembled in the house of Cornelius. A year after this, of the Gentiles at Antioch, *a great number believed and turned to the Lord.* Upon Herod's death, in the following year, we read that *the word of God grew and multiplied;* and three years after, upon the preaching of Paul at Iconium, the capital of Lycaonia, *a great multitude, both of Jews and Greeks, believed;* and subsequently, in the course of this same journey, he is represented as *making many disciples* at Derbe, a chief city in the same country. About sixteen years after the ascension, the Apostles wrote a letter from Jerusalem to the Gentile converts in Antioch, Syria, and Cilicia, with which Paul travelled through these countries, and found the churches *established in the faith, and increasing in*

number daily. From Asia the Apostle proceeded into Greece, where, soon after his arrival, we find him at Thessalonica, where we read that *some of the Jews believed, and of the devout Greeks a great multitude.* We have, too, a hint of the general progress of the Christian mission, in the complaint of the tumultuous Jews of Thessalonica, that *they who had turned the world upside down, were come thither also.* At Berea, the historian who was present informs us that *many of the Jews believed.* St. Paul spent next some considerable time at Corinth. Of his success in that city, we read that *many of the Corinthians believed and were baptized.* It was also revealed to the Apostle by Christ that *he had much people in that city.* In about twenty-five years after the ascension, we find St. Paul residing at Ephesus for the space of two years and upwards, and there so *mightily grew the Word of God and prevailed,* that we read of Demetrius, at the head of a party, alarmed by the progress of the religion, complaining that not only at Ephesus, but also *throughout all Asia,* this Paul had *persuaded and turned away much people.* Besides these accounts, there occurs mention of converts at Rome, Alexandria, Athens, Cyprus, Cyrene, Macedonia, Philippi.

To believe that all this was accomplished by the first preachers of the Gospel without the special gift of God, which is alleged in the Acts of the Apostles to have been the case, is to imitate the credulousness of infidelity, which always chooses for its adoption

the greatest difficulty. Too much, however, may be attributed to the miracles of the first age, to the discouragement of ordinary missionaries. No man was savingly converted by the exhibition of miracles alone. It was the word of the Gospel, preached by Peter, which brought the three thousand souls to Christ on the day of Pentecost. Saul of Tarsus, perhaps, will be considered an exception; yet even he was sent to a disciple of Christ, to be *told what he should do.* The gaoler at Philippi, too, *convinced* by the miracles which he witnessed that Paul and Silas were the servants of the Most High God, was led thereby to them for instruction; and *they spake unto him the word of the Lord.* And when he had brought them into his house, he set meat before them, and rejoiced, *believing in God with all his house.* The effusion of the Holy Ghost on the day of Pentecost, gave the first disciples the power of preaching the Gospel in languages which they never could have acquired; and their other miraculous gifts obtained for them a hearing; showed the benevolence of their religion, and counterbalanced their extraordinary natural disadvantages; but it was through the ordinary operation of the Holy Ghost upon the hearts of their hearers through belief of the truth, sinners were then turned from darkness unto light, and from the power of Satan unto God, as they are now. *As many as* received the Lord, to them gave he power to become the sons of God, *even to them that believe on his name.*

The age of miracles has passed. God works no miracle where ordinary means are sufficient for the purpose. The manna ceased when the Israelites arrived in a country where there was a supply of natural food; for so we read: *And the manna ceased on the morrow after they had eaten of the old corn of the land; neither had the children of Israel manna any more.*

In propagating Christ's religion in the world, the Apostles were not the only Missionaries. They were the chief, and, with the elders and whole Church at Jerusalem, directors of the movement. Every true disciple, in whose heart burned the love of God, and zeal for the salvation of souls, was a missionary. *They that were scattered abroad, went everywhere preaching the word.*

Concerning the labours of the greater part of the Apostles, nothing is recorded in authentic history. It is probable that the whole Roman empire was divided for Missionary purposes amongst them, as into so many provinces. There was more method observed, under their miraculous dispensation, than is generally thought. We have seen, for instance, that the Apostles were expressly directed by the Lord as to the order of their proceedings: *Ye shall be witnesses unto me both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth;* and hence fully seven years were devoted to *Home Missions* before they stepped out of Palestine.

James, the brother of John, was the first of the

twelve who gained the crown of martyrdom, cheerfully taking that cup, of which he had long since told his Lord that he was willing to drink, about ten years after the Lord's death. We are not told what the peculiar sphere of his labours was. Herod the king, who put him to death, grandson of Herod the Great, was made king, by Caligula, of Iturea and Trachonitis; and it may be inferred, perhaps, from hence, that it was in those provinces he exercised his ministry.

James, the Lord's brother, surnamed by his countrymen the Just, presided for many years over the first Church in Jerusalem, evidently by express appointment, and with the concurrent consent of the Apostles, and elders, and whole body of the faithful. Hence when Peter was delivered by the angel out of the prison, his first words to the brethren to whom he showed himself were, Go, show these things to *James and the brethren*. This was about A.D. 44. In 55, we find him presiding over the Apostles and elders assembled to consider the question of enforcement of circumcision upon the Gentiles who believed, the necessity of which some Judaizing teachers had been inculcating; and in that capacity, in the presence of Paul, and Barnabas, and *Peter*, he pronounced the judgment of the Church: *Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God.* He was put to death in the year 62 in a tumult raised by unbelieving Jews. He was the author of the general

Epistle, which he wrote about a year before his death.

Concerning John, the beloved disciple, some particulars are recorded in history, calculated to throw a little additional light upon his character and labours. Tertullian tell us that, by order of Domitian, he was cast into a caldron of boiling oil, and came out again without being hurt. This, if true, happened, most probably, during the latter part of the reign of that emperor. Tertullian was certainly competent to relate such a fact as this. The miracle softened not the heart of Domitian, who might probably suppose the Apostle to have been fortified by magical incantations. He banished him into the solitary isle of Patmos, where he was favoured with the visions of the Apocalypse. After Domitian's death, he returned from Patmos and governed the Asiatic Churches. There he remained till the time of Trajan. At the request of the bishops he went to the neighbouring Churches, partly to ordain pastors, and partly to regulate the congregations. At one place in his tour, observing a youth of a remarkably interesting countenance, he warmly recommended him to the care of a particular pastor. The young man was baptized; and, for a time, lived as a Christian, but, being gradually corrupted by bad company, he became idle and intemperate; and at length dishonest, and a captain of a band of robbers. Some time after this, John had occasion to inquire concerning the young man of the pastor, who told him,

that he was now dead to God, and that he inhabited a mountain over against his church. John in the vehemence of his charity went to the place, and exposed himself to be taken by the robbers. "Bring me," says he, "to your captain." The young robber beheld him coming; and as soon as he knew the aged Apostle, he was struck with shame and fled. St. John followed him and cried; "*My son, why fliest thou from thy father, unarmed and old? Fear not; as yet there remaineth hope of salvation,—believe me, Christ hath sent me.*" Hearing this, the young man stood still, trembled, and wept bitterly. John prayed, exhorted, and brought him back to the society of Christians; nor did he leave him, till he judged him fully restored to Divine grace. John lived three or four years after his return to Asia, having been preserved to the age of almost a hundred years, for the benefit of the Church of Christ, and as an inestimable pattern of charity and goodness.

St. Peter and St. Paul were the great missionary Apostles; the former by express appointment to the Jews, the latter to the Gentiles. To Peter, indeed, was given the special honour of opening the kingdom of heaven to both,—to the Jews on the day of Pentecost, and to the Gentiles eight years after, in the case of Cornelius and his friends. Thus he may be said to have laid the foundation of the universal Church of Christ; and this I think was the meaning of the Lord's notable words to him, "I will give unto thee the keys of the kingdom of heaven."

No mention is made of St. Peter in the inspired history after the council at Jerusalem, nor is any subsequent circumstance recorded of him in the epistles except that he was at Antioch not long afterwards. He is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia, and Asia, and at length coming to Rome, about the year 63, or 64, to have been crucified with his head downwards, having himself desired that it might be in that manner. That St. Peter should die by crucifixion was foretold by Christ, and St. Peter himself alludes to the prediction in his second Epistle.

That Peter was ever in Rome, however, may well be doubted, but still more that he was bishop of the imperial city. One passage in his first Epistle is urged by Romanists as proving the fact: "*The Church that is at Babylon*, elected together with you, saluteth you; and so doth Marcus my son;" upon which the Rheimist's note is: "The ancient fathers, namely, St. Hierome, Eusebius, Œcumenius, upon this place, and many more, agree that *Rome is meant by the word Babylon*, here also as in the sixteenth and seventeenth of the Apocalypse, saying plainly that St. Peter wrote this Epistle at Rome which is called Babylon, that great citie in Chaldæa (where the Jews were captives), for magnificence, monarchie, resort, and confusion of all people and tongues, and for that it was before Christ and long after the seat of all Ethnick superstition and idolatrie, and the slaughterhouse of the

Apostles and other Christian men, the heathen emperors keeping their chief residence there. This being most plain and consonant to that which followeth of St. Mark, whom all the ecclesiastical histories relate to have been Peter's scholar at Rome, and that he there wrote his Gospel; yet our adversaries, fearing hereby the sequel of Peter's or the Pope's supremacie at Rome, denie that ever he was there, or that this epistle was written there, or that Babylon doth here signifie Rome." Protestants may well accept this exposition and waive all dispute on the question; for, after all, Peter having lived and suffered there, makes no more for the Bishop of Rome's supremacy, than for the Bishops of Antioch, where he undoubtedly did exercise his apostolical mission. To accept the other proofs of Peter's presence in Rome which are shown there to travellers would be too hard, it is to be hoped, for even Roman Catholics in this age. As when they refer the visitor to the impression of the Apostle's face on the wall of the dungeon in which he was confined; or the fountain in the bottom of it raised miraculously by him out of the rock, in order to baptize his fellow-prisoners; or the mark of our Saviour's feet in a stone on which he appeared to him, and stopped him as he was flying out of the city from a persecution then raging (in memory of which there was a church built on the spot called St. Mary delle Piante—in English, St. Mary of the Footmarks), which, falling into decay, was supplied by a chapel at the expense

of the Englishman, Cardinal Pool. As to the stone itself, more valuable, as their writers say, than any of the precious ones, being a perpetual monument and proof of the Christian religion, it is preserved with all due reverence in St. Sebastian's Church, (where, says Middleton, in his 'Letters from Rome,' 'I purchased a print of it with several others of the same kind'); or when they appeal, perhaps, to some miracle wrought at his execution, as they do in the case of St. Paul, in a Church of his, called At the Three Fountains, at the place where he was beheaded; on which occasion, it seems, instead of blood there issued only milk from his veins; and his head, when separated from his body, having made three jumps on the ground, raised at each place a spring of living water which retains still, as they would persuade us, the taste of milk. Of all which facts we have an account in Baronius, Mabillon, and all their gravest authors, and one may see printed figures of them in the description of modern Rome."

The Missionary labours of St. Paul, the great Apostle of the Gentiles, are more fully recorded by the sacred historian than those of all the rest. More also concerning them may be gathered from his various epistles—God so ordering it, that the Church, to the end of time, should know most concerning him who was best fitted to be the model of the true Missionary and minister of Christ.

The natural gifts of Saul of Tarsus were such as to mark him out for great things: his extraordinary

grasp of mind, his indomitable courage and perseverance, his singleness of purpose and high moral rectitude, would have advanced him to the highest place in any age or country. No contemporary of his, either amongst his own countrymen or in the philosophical and classic regions of Greece and Rome, can be compared with him for a moment in these particulars. With the sterner qualities of his heroic character were blended, in uncommon combination, others of the most gentle and amiable. He possessed the courage and zeal of a Luther, with the gentle persuasiveness of a Melancthon, without the faults of either. He was fired with the warmth of a Peter, without his heat of temper; and had all the loving spirit of a John, with a loftier order of mind. His attainments in philosophy and polite literature have, I think, been unduly extolled, upon the very slender foundation of a few common-place quotations from profane authors in his own writings. Neither his reasoning nor his eloquence partakes, in the slightest degree, of the Greek or Roman models.

Under the renewing influences of the Holy Ghost, the natural parts of this wonderful man are seen elevated to their proper object in the very highest degree, sanctified for the Master's use, and devoted to the noblest purposes of humanity and truth. His intellectual powers are expanded; his conceptions become more sublime; his ardour of zeal is turned from the destruction of opponents to the spreading abroad the truth, with a meekness, gentleness, and

humbleness of mind, in marvellous harmony and beauty diffused over his whole character.

It is a blessed thing when God takes a man of ordinary gifts and acquirements, and qualifies him, by the unction of the Holy Ghost, for the work of the ministry; but it is a more glorious sight, and a greater blessing to the Church and to the world, when, by the same grace, he calls those whom he has naturally gifted, to dedicate, in deep humility, their all to his service. Paul was listened to, when a Christian of inferior note could not have obtained a hearing, by haughty governors, by kings, by the fawning sycophants in the palace of the Cæsars, and by the emperor himself. *As he reasoned of righteousness, and temperance, and judgment to come,* and fearlessly exposed the vices of the judge before whom he stood a prisoner, *Felix trembled;* as he opened the Scriptures before King Agrippa and his queen, the king was *almost persuaded to be a Christian;* and as he stood before Nero, a witness for Jesus, in bonds, accused by enemies and deserted by friends, he was able to preach and deliver his message, and not without visible effect: "At my first answer" (before the emperor, he writes) "no man stood with me, but all men forsook me. I pray God that it may not be laid to their charge. Notwithstanding, the Lord stood with me, and strengthened me: *that by me the preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the lion.*"

There are some points in the Apostle's character

especially worthy of notice. Paul was eminently a praying, as well as preaching Apostle, excelling his brethren in the former respect (if one may judge by comparison of the writings of the Apostles) as much as in the latter. He that was most occupied, was also the most prayerful. He prayed continually for the Churches which he and his brother Apostles had planted in the world. He entered into all their difficulties, and dangers, and triumphs with the highest degree and warmth of sympathy; yea, even as regarded the sorrows or the joys of families and individuals. When he speaks of the grace bestowed on the Churches, he overflows with thankfulness. "I thank my God always on your behalf" (he writes to the Corinthians), "for the grace of God which is given you by Jesus Christ, that in everything ye are enriched by him in all utterance and in all knowledge." "I thank my God, through Jesus Christ, for you all" (he writes to the Roman Christians), "that your faith is spoken of throughout the whole world." To the Thessalonians, "We give thanks to God always for you all, making mention of you in our prayers." And to his beloved son in the faith, "I thank God, whom I serve from my forefathers with pure conscience, that without ceasing I have remembrance of thee in my prayers, night and day."

There is nothing more touching or sublime even in St. Paul's writings, than his prayers for the Churches: "Making mention of you in my prayers" (he writes to the Ephesians), "that the God of our Lord Jesus Christ, the Father of

glory, may give unto you the spirit of wisdom and revelation in the knowledge of him." "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus throughout all ages, world without end. Amen."

But St. Paul showed the value of intercessory prayer, even more by his own repeated requests to the different Christians to whom he wrote, to remember him in their prayers. He speaks of his being helped by their prayers: "ye also helping together by prayer for us." And again: "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me. That I may be delivered from them that do not believe; and that my service which I have for Jerusalem may be accepted of the saints; that I

may come unto you with joy by the will of God, and may with you be refreshed."

Another striking feature of St. Paul is his tolerant spirit in the exercise of his apostolical authority. This stands out in strange contrast to the conduct of ecclesiastics when they became absolute in the world, and indeed to the lordly and arrogant bearing of some even in reformed Churches. It was no less opposed, however, to his own natural spirit, which was essentially intolerant, as doubtless it is in every unconverted person who has any zeal for his religion.

"Some preach Christ," he writes to the Philippians, "even of envy and strife; and some also of good will: the one preach Christ of contention, not sincerely, supposing to add affliction to my bonds: but the other of love, knowing that I am set for the defence of the Gospel. *What then? notwithstanding, every way, whether in pretence, or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice.*" It is scarcely possible to conceive a worse sort of dissent than this, or baser motives in its promoters, yet the Apostle rejoices—whatever injuries or wrongs they might put upon himself, or however base their motives were—that by their instrumentality in preaching Christ to poor ignorant and perishing sinners, souls might be saved.

In the same spirit he prays in his Epistle to the Galatians: "As many as walk according to this rule, peace be on them, and mercy, and upon the Israel of God." And when he writes to the Ephe-

sians: "Grace be with all them that love our Lord Jesus Christ in sincerity."

Paul had taken for his model plainly the matured wisdom and piety of a Moses rather than the hasty zeal of the youthful Joshua. "And Joshua the son of Nun, the servant of Moses, one of his young men, answered and said, My Lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? Would God that all the Lord's people were prophets, and that the Lord would put his spirit upon them!" The example of his Lord was before his eyes, for when "John answered, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us." Jesus said, "Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me."

The tenderness of the Apostle's own charity, and his delicacy of sympathy towards those who were weak in the faith, but really in Christ, is beautifully set forth in his directions as to the treatment of such in the Church in matters on which Christians then differed: "Let us not therefore judge one another any more" (he writes): "but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way." "Let us follow after the things which make for peace, and things wherewith one may edify another." Would to God there was more of this spirit in professing Christians.

The observations of Scott, the Church com-

mentator, on this chapter, embodying also those of Doddridge, the no less honoured and pious Dissenter, are so much here to the purpose, that I gladly avail myself of a selection from them.

"Notwithstanding the authority vested by Christ in his Apostles, and their infallibility in delivering his doctrine to mankind; yet differences of opinion prevailed even among real Christians: nor did St. Paul by an express decision and command put a final termination to them. A proposition indeed may be certain and important truth; yet the heart cannot profitably receive it till suitably disposed, and a man must himself perceive the nature, evidence, and excellency of the doctrine, and the grounds on which it rests, before he can make any profitable use of it: so that to profess assent, or conform, would, without conviction, in general be hypocrisy, and always unavailing. So essential are the rights and exercise of private judgment, in all possible cases, to the existence of true religion! And so useless an encumbrance would an infallible judge be, for deciding controversies, and producing unanimity among Christians! The Apostle had sufficiently declared his mind respecting the Mosaic law, and where attention to it was likely to interfere with the simplicity of men's dependence on Christ, he zealously contended against it; yet many sincere believers could not be convinced, that they were under no obligations to observe it. If the method of subsequent ages had then been in use, these persons would have been excluded from the Church,

and anathematized as obstinate heretics; or driven, for relief to their consciences, to separate from those who imposed on them what they counted sinful, and afterwards they would have been shunned as schismatics. But St. Paul, in all the plenitude of his Apostolical authority, could endure his fellow Christians to differ from him in opinion, as to matters of inferior consequence: and instead of peremptory injunctions, he gave a general rule of vast importance for our conduct in all such cases. He exhorted the pastors and members of the Church at Rome to receive among them, as a brother, the weak believer; and not to perplex him with disputations about such things as might appear doubtful to conscientious persons; but to leave him, under the general use of means and loving instructions, to grow stronger in faith and riper in judgment, by the inward teaching of the Holy Spirit. This general rule applies to many particulars, both respecting doctrine, worship and practice. If a man do not profess repentance and a believing dependence, as a lost sinner, on the merits and atonement of Christ, 'God manifest in the flesh,' and a reliance on the Holy Spirit for teaching and sanctification; it does not appear, that he can be properly regarded as a believer, or admitted into the communion of the saints (2 John 9, 10.) But when these things are professed in words, and not denied in works, a man ought at least to be received as one that is 'weak in the faith,' and meekly helped forward, though

he may yet be under the power of many prejudices and mistakes.—'The force of the Apostle's admirable reasoning in favour of candour and mutual condescension, cannot be enervated by saying, that there was no separation between Jewish and Gentile Christians. Had the things judged indifferent by the latter, and apprehended sinful by the former, been imposed, a separation of communion would have ensued, and the schism on the Apostle's principles would have been chargeable on the imposers. When it shall please God to awaken in the governors of Established Protestant Churches such a spirit of moderation and goodness, joined with a true zeal for religion, as to leave such things in that natural state of indifference, in which almost all sensible men confess it is best they should be left, many separations will cease of course.'"—DODDRIDGE.

Thus the guilt of schism is reciprocally charged by all parties on their opponents; and indeed truly, when not done exclusively; for the same state of mind and heart generally prevails, in those who impose unscriptural terms of communion, and in those who separate themselves from their brethren, without sufficient reason; and then endeavour to make the cause of their separation appear as great as they can, to justify themselves. So that not only the governors of Protestant Established Churches, but the leading men among Dissenters and seceders also, need to be brought by the illumination and grace of the Holy Spirit to a fuller knowledge of

the Scriptures, and more entire conformity to the temper there inculcated. *In proportion as men approach nearer in judgment and disposition to the word of God, they will be brought nearer to each other;* as the lines from the circumference of a circle approximate to each other, and to the centre, proportionably. Then each person concerned (instead of decidedly justifying every particular, among those with whom he is connected; and disputing against everything in use among such as he differs from) will seriously compare all particulars on every side with the sacred oracles; and in consequence will discover, that neither party is entirely right, and neither entirely wrong; and this conviction avowed and reduced to practice by the leading men would gradually be communicated to the rest of the body; and would make way for such amendments, retrenchments and concessions, on all sides: and such fairness, gentleness, and candour, in debating on the controverted subjects, as would in process of time effectually terminate these unhappy divisions. But "until the Spirit be poured upon us from on high" it cannot be expected that these events will generally take place.

There is another point not to be overlooked, even in this brief glance at Paul's ministerial and personal character. He was uniformly courteous, respectful to all that were in authority, even when they wrongfully exercised it, yet without any approach to flattery or adulation, and no less polite and considerate towards his inferiors. *St. Paul's Epistle to*

Philemon may be read as a lesson on Christian courtesy. This is a grace too little looked for by Christians, and too little cultivated by some of the best. The world's politeness may be a very hollow thing, and, in my judgment, it is so, and conformity to its rules and principles is, in many respects, totally abhorrent to Christianity; but it is equally certain that rudeness of manner, want of consideration of the feelings of others, and inattention to the recognized usages of society in things lawful and pure, are discreditable to the Christian, and injurious to the spread of truth.

The vast extent of the Missionary labours of St. Paul may be collected from the Acts of the Apostles, and his own Epistles to the Churches planted by him in Europe and Asia. He traversed in his Mission no small part of the whole Roman world, journeying even, as it is thought on good grounds, to these our own remote Islands of the West, and encountering hardships and sufferings, such probably as no other preacher of the Gospel ever endured. His travels for the most part were doubtless on foot, with his cloak, his books, his parchments on his back. There is no mention anywhere of horse or camel conveyance, or, indeed, any other. In one place, indeed, in the Acts of the Apostles we read of "carriages." These, however, were not to carry the traveller, but the *things to be carried*—their *impedimenta*, or baggage. The change which has passed over the Church since apostolic days, might in that passage lead the unlettered astray.

In the vindication of his apostolical character from the calumnies of some detractors in the Church of Corinth, St. Paul gives the following summary of his sufferings and dangers in the pursuit of his mission:—"Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Beside those things that are without, that which cometh upon me daily, the care of all the Churches." In another also he writes:—"I think that God hath set forth us the Apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands; being reviled, we bless; being percuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day."

Concerning the preaching of this great Apostle,

it is very important to note what subjects he wholly rejected, as totally unworthy and unsuitable; what he had no confidence in; and what was the chief and constant matter of his discourses.

What he wholly rejected as incongruous or mischievous, may be gathered from his Epistles, especially from those to Timothy, viz. all matters "which minister questions, rather than godly edifying, which is in faith;" "fables and endless genealogies;" "questions and strifes of words;" "perverse disputings;" "profane and empty babblings;" "foolish and unlearned questions;" "the commandments and traditions of men," with all seeking "to please men, and to gratify itching ears," especially for "filthy lucre's" sake.

Then he had no confidence in that which, alas! too many in the Church of England make now their chief business, viz. *preaching the sacraments*, in which these follow close upon the corrupt practice of the Roman apostasy, which, as we shall see, counts up its converts by the number of its baptized, and measures their piety by their adhesions to the external rites of religion. "I thank God," he writes, "that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the Gospel." If administering the sacraments be a higher and more honourable duty than preaching the Gospel, and teaching sin-

ners first how they may be justified and saved, the language and conduct of St. Paul are wholly unaccountable.

What St. Paul did preach and consider the highest part, even of an Apostle's office, there is no difficulty in ascertaining. Christ crucified was his grand and exhaustless theme, though to the Jews a stumbling-block, and to the Greeks foolishness. "I, brethren," he says, "when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. For I determined not to know anything among you, save Jesus Christ and him crucified." He preached Christ as a sufferer and atonement for sin; Christ as the wisdom and righteousness, sanctification and redemption of his people; Christ as the example of holiness; Christ as the glorified Redeemer; Christ as the appointed Judge of the living and the dead; Christ as the King, subduing all things to himself, and at his appearance and his kingdom destroying all who know not God, and obey not his Gospel.

Beautiful and instructive to all ministers, as to the matter and manner of their sermons and the spirit which they should feel towards the people committed to their charge, is his address to the elders of Ephesus: "Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears, and temptations, which befel me by the lying in wait of the Jews: and how I kept back nothing that was

profitable unto you, but have shewed you, and have taught you publickly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there: save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. And now, brethren, I commend you to God, and to the word of his grace, which is able

to build you up, and to give you an inheritance among all them which are sanctified. I have coveted no man's silver, or gold, or apparel. Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. And when he had thus spoken, he kneeled down, and prayed with them all. And they all wept sore, and fell on Paul's neck, and kissed him, sorrowing most of all for the words which he spake, that they should see his face no more."

In connection with the progress of the Gospel in the first age, the illustrious Jew of Alexandria is not to be forgotten. Concerning this eminent man, we read in the inspired history: "And a certain Jew, named Apollos, born at Alexandria, an eloquent man, and mighty in the Scriptures, came to Ephesus. This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing only the baptism of John. And he began to speak boldly in the synagogue: whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the way of God more perfectly. And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him; who when he was come, helped them much

which had believed through grace: for he mightily convinced the Jews, and that publickly, shewing by the Scriptures that Jesus was Christ."

The commencement of Apollos' ministry was sufficiently irregular to have exposed him, had his lot been cast in later ages of the Church, to the imputation of fanaticism, if not the penalty awarded so often and so terribly to schismatics and heretics.

It is to be observed, that as Saul of Tarsus was sent to Ananias, so Apollos was willing to go to Aquila and Priscilla to be more fully instructed in the things of Christ. This childlike teachableness is the crowning point in the character of this great man. How eminent as a minister of Christ he subsequently was may be gathered from the manner in which the great Apostle of the Gentiles speaks of him to the Corinthians: "Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase."

There remains one more of the first missionary band to be noticed, although neither an Apostle nor a preacher—the faithful companion and inspired historian of St. Paul's travels. St. Luke's excellence as a scholar is evident from his writings, which contain the purest Greek of the New Testament. His uncommon grace as a Christian is most eloquently told by his silence respecting himself, who, relating a series of dangers and sufferings for Christ in common with the greatest man of that or any age,

the memory of whose acts were to be handed down to remotest posterity, and the effect of them to influence for good a whole world, not once mentions his own name, nor gives the reader the slightest idea of anything good or praiseworthy in himself. A rare and wondrous example truly of Christian modesty and humbleness of mind, and amongst even Christian authors a prodigy. For what purpose particularly St. Luke was led to attach himself to the Apostle we are left to conjecture. Probably his own wish was to minister to the comforts of the beloved and revered Apostle by his skill as a physician (for the Apostles wrought no miracles for their own relief). The Lord, however, so ordered it that the Church should have the history of Paul related by an eye-witness. This lesson may have been also intended for after ages, that in laying the foundation of Christianity in the world the lay element of the Church should not be overlooked, and especially that honourable profession which stands next in the benevolence of its character, and the extent of its usefulness, to the ministry, and on which the humble Christian of Antioch has shed its brightest lustre.

THE OLDEST CHRISTIAN HYMN.

In the works of Clement of Alexandria, is given the most ancient hymn of the primitive Church. It is then (A.D. 150) asserted to be of much earlier origin. The following version will give some idea of its spirit.

Shepherd of tender youth!
Guiding, in love and truth,
Through devious ways;

Christ, our triumphant King,
We come thy name to sing;
And here our children bring
To shout thy praise.

Thou art our holy Lord!
The all-subduing Word!
Healer of strife!
Thou didst thyself abase,
That from sin's deep disgrace
Thou mightest save our race,
And give us life.

Thou art Wisdom's High Priest!
Thou hast prepared the feast
Of holy love;
And in our mortal pain
None calls on thee in vain,
Help thou dost not disdain,—
Help from above.

Ever be thus our guide;
Our shepherd and our pride,—
Our staff and song!
Jesus! thou Christ of God!
By thy perennial word,
Lead us where thou hast trod,
Make our faith strong.

So now, and till we die,
Sound we thy praises high,
And joyful sing;
Infants, and the glad throng
Who to thy church belong,
Unite and swell the song,
To Christ our King.

CHAPTER II.

MISSIONS TO THE BRITISH ISLES.

"Wo be to that shepheard (I say)
That will not watch his fold alway,
As to his office doth belong:
Wo be to him that doth not keepe
From Romish wolves his sheepe,
With staffe and weapon strong."

British Monk's Song.

Christianity was introduced into Great Britain at a very early period. Justin Martyr, writing about A.D. 140, places Christianity in every region known to the Romans. Irenæus, at a later period in the same century, declares that the Gospel had then spread, by means of the Apostles and their disciples, to earth's remotest bounds, and especially mentions the Celts, who were then seated in the British isles, as enlightened by its rays. Tertullian, writing between A.D. 198 and 208, more explicitly speaks of the regions of the Britons, inaccessible to the Romans, but subdued unto Christ. (*Britannorum inaccessa Romanis loca, Christo vero subdita.*) Eusebius, also about a century after, attributes the acquaintance of the Britons with the

Gospel to some of the Apostles. Of the labours of the first missionaries in our island there is no record. They left behind them, however, doctrines and usages not only at variance with what Rome now teaches, but with those which Austin and his monks introduced in the sixth century.

In the year 596, A.D., this remarkable man received his commission from Rome to visit our shores as a missionary, and in the following year landed for the purpose in Kent. The circumstances which led to this memorable event, and those attendant upon the opening of his commission, with the subsequent subjugation of the British Church to Rome, are curious and characteristic of the Christianity of that age.

The Anglo-Saxon people sprang from three piratical tribes, of Gothic origin. Two of these were seated in what is now called Jutland, and in three adjacent islands. The emigration of the Jutes does not seem to have been extensive, its British settlements being confined to Kent, the Isle of Wight, and the southern part of Hampshire. The Angles, whose home lay in Sleswick, and Holstein, as now called, emigrated entirely, and spreading over the north-eastern, midland, and northern counties of South Britain, eventually gave name to the whole country. The Saxons, nearest neighbours of these, found new abodes in Essex, Middlesex, and in those counties west of Kent, which lie between the Thames and the Channel. The earlier years of their settlement in Britain were little favourable to

their reception of the Christian religion. The people, indeed, whose fair possessions had lured them from their Scandinavian abodes, had risen into importance and wealth, under an abandonment of paganism. The Britons, aroused into a long course of sanguinary conflict with their treacherous invaders, were little likely to think of their conversion. It is therefore probable, that the native clergy made no attempt to humanise these ferocious pagans, by communicating to them a knowledge of the Gospel. The pagan warriors, moreover, were likely to derive new prejudices against Christianity, from the success which usually waited upon their own arms. Britain's trust in the cross had not secured her fortunes from constant declension. Reliance upon Woden had been encouraged unceasingly by victory. A people unacquainted with true religion, would hence naturally infer, that its own deities were more powerful than those of its opponents. Vainly would Christianity solicit notice from such minds thus prepossessed. A considerable change must be wrought in the whole frame of a society like this, before it could be gained over to calm reflection upon the religion of a people prostrate under its assaults. Providence effected such a change. England's principal monarch then was Ethelbert, King of Kent. He appears to have ascended his father's throne about the year 560, and probably ten years afterwards, he married Bertha, daughter of Cherebert, King of Paris. This princess, coming of a Christian family, was not allowed

to pass over into Kent until ample stipulations had been made for the free profession of her holy faith. She came accordingly, attended by Luidhard, a Frankish bishop, and for her accommodation a British church was erected, in honour of St. Martin, on the eastern side of Canterbury. A Christian congregation was formed in the principal seat of Anglo-Saxon power. As its leading member was the most illustrious female in the island, we may reasonably suppose that it did not long fail of making converts. Hence it became understood at Rome, that among Englishmen an anxious desire prevailed for admission within the Church of Christ. How far any such anxiety had affected Ethelbert there are no direct means of ascertaining. But Gregory the Great, as he is termed, Bishop of Rome, intimated to Bertha, by letter, that she ought early to have inclined him favourably towards her own religion. Ethelbert's politic temper, and habitual prudence, would restrain him from a hasty avowal of an important change in his religion. Had not Ethelbert, however, long looked upon Christianity with an approving eye, it is unlikely that when publicly called upon to embrace it, he should so readily have obeyed the summons. From Gregory, honourably distinguished *among popes*, (he was said to be the last of the good ones and the first of the bad,) the summons came. Gregory's remarks on the character and motives of John, Bishop of Constantinople, when he took upon him to rebuke that prelate for arrogance, show how

little he himself possessed the grace of meekness or charity. John, a bishop almost adored in that capital from his extreme rigour in ascetic mortifications, had assumed under imperial sanction the title of Universal Bishop. Highly offended, Gregory styled himself, Servant of the servants of God, an ostentation of humility yet retained by the princely pontiffs. He reminded also the Emperor Maurice of St. Peter's high prerogatives, and yet, he added, that pillar of our faith is never called Universal Apostle. John the Faster's assumption he paints as an insult to the priesthood and a scandal to the Church, and charges his rival with downright hypocrisy. His words are,—"Ossa jejuniis atterunt, et mente turgemus. Corpus despectis vestibus tegitur, et elatione cordis purpuram superamus. Doctores humilium duces superbiæ, ovina facie lupinos dentes abscondimus." He seems never to have forgiven Maurice for lacerating his own pride as Bishop of Rome. When that Emperor fell under the murderous hand of Phocas, the infamous usurper not only met with a ready recognition, but also with fulsome compliments from Gregory. As a counterpoise to the encroaching spirit of his Eastern rivals, Gregory naturally thought of extending the influence of his own authority in an opposite direction. Britain presented an inviting field. Her ancient Church, which in better days would probably have spurned any Roman attempt at interference, had been miserably shattered by the Saxon conquest.

An auspicious opening was now offered, by means of Ethelbert and his Christian wife, for raising on its ruins a new ecclesiastical establishment. Gregory, well aware of these advantages, judiciously determined upon improving them. His determination is referred by the earliest of our Church historians to an impulse from on high. Political motives for Gregory's generous enterprise were not likely to be assigned at any time by those who deeply venerated the see of Rome. Nor would a wonder-loving age refer it even to heavenly motives, without making these dependent upon some striking incident. In Bede, after Gregory's history is finished, and his epitaph recorded, appears the following tale. While yet a private clergyman, Gregory, passing through a slave-market in his native city, found his eyes forcibly arrested by some light-haired, fair-complexioned youths, who stood exposed for sale. "Whence come these lads?" he asked. "From Britain," was the answer. "Are the people Christians there?" he then inquired. "No, pagans," he was told. "Alas!" he said, "how grievous it is, that faces fair as these should own subjection to the swarthy devil." His next question was, "What do you call the tribe from which these young people spring." "*Angles*," said the dealer. "Ah! that is well," Gregory rejoined. "*Angels* they are in countenance, and coheirs of angels they ought to be. Where in Britain do their kindred live?" "In Deiira," was the reply. "Well again," Gregory said: "it is our duty to deliver

them from God's ire (in Latin, *Dei irâ*). Pray, who is king of the land so significantly named?" "*Ella*," replied the slave merchant. "Ah!" the pious inquirer added, "*Allelujah* must be sung in that man's country." Gregory resolved upon undertaking personally a mission into Anglia. Nor did the pope discourage his intention, but the Roman people would not allow their highly valued fellow-citizen to enter upon a labour so remote and perilous. After his elevation to the see of Rome, a priest named Candidus, manager of the papal patrimony in Gaul, undertook *to buy some English lads of seventeen or eighteen, for education as missionaries among their countrymen.* The prospect, however, of evangelizing Britain by means of young people to be educated expressly for the purpose, being distant and uncertain, Gregory's zeal impelled him to think of a more expeditious course. He selected Austin, prior of the monastery of St. Martin, in Rome, to lead a devoted band upon the mission. Austin, having engaged several monks as partners in his toils, left Rome, but halting among the monastic recluses of Lerins, these devotees, to whom the difficulties of his undertaking were necessarily better known than they could have been at Rome, utterly discouraged him from the attempt. He applied for Gregory's leave to withdraw from the enterprise. But the pontiff would hear nothing of despondence, he rebuked the missionary's pusillanimity, refused to cancel his obligations, and commanded him to lose no time in reaching Britain.

Austin now rallied his spirits, proceeded northwards, and providing himself with interpreters in Gaul, set sail for the chalky cliffs of Kent. He landed in the isle of Thanet, and thence despatched a messenger to Ethelbert, informing him of his arrival, and declaring that he had come thus far in hope of showing him the way to heaven. By the Kentish prince, however well the message might have pleased him, it was cautiously received. He gave no permission to his Roman guests for a farther advance into the country until he had gone himself to make observations. Austin's arrangements for this royal visit did honour to his knowledge of human nature. Forming a procession of his monks, one of whom bore a silver cross, another a picture of the Saviour, while the remainder chanted litanies, he came forward into the king's presence. The prior disclaimed any other object than to guide the king and all his people to everlasting joys above. These it was the privilege of his ministry to promise on conversion. "Fair words and promises," Ethelbert replied, "but still new and uncertain. I cannot relinquish for them what my countrymen have long and universally professed. Your distant pilgrimage, however, and charitable purpose of offering us a boon so highly valued by yourselves, justly claim our hospitality. I shall therefore provide you with a residence, and means of living. Nor do I restrain you from endeavours to spread your opinions among my people." The residence provided was at Canter-

bury, and the missionaries entered that city to take possession of it, with all those imposing solemnities of the cross, the picture, and the chanted litanies which had dignified their introduction to the king.

Ethelbert, probably long a concealed Christian, openly professed himself a convert soon after their arrival. Such an example could not fail of operating extensively upon the people. When sufficiently established, and attended by a considerable congregation, in the ancient Church of St. Martin, Austin felt his time come for venturing upon a more extensive field. He sent to Rome Lawrence, a priest, and Peter, a monk, with news of his success. These messengers were, it seems, to give accounts of miracles wrought by him, as Austin alleged, in confirmation and furtherance of his mission. At the close of the sixth century, when the leaden age had pretty thoroughly set in, even in the chief seats of intellectual cultivation, an ignorant country, more than semi-barbarous like Jutish Kent must necessarily have presented a most inviting field to such pretensions. Austin appears to have been sufficiently forward in thus practising upon his adopted countrymen. Gregory's disposition for scrutiny was dormant. He seems to have heard of Austin's miracles with implicit credulity. His own mind, indeed, was enamoured with the marvellous. At all events, his politic habits readily made him patronise a wonderful tale, whenever it seemed likely to raise the dignity of Rome. He merely, therefore, contented himself in gravely admonishing

Austin against the danger of being puffed up under such extraordinary privileges. Gregory provided, besides, the seeds of future debasement to the Church of England, by consigning to her new prelate various relics, the false and disgusting incentives to a grovelling superstition. He likewise transmitted vestments for celebrating the divine offices. With commendable care, however, for the rising community of Christians, he added—

A Bible, in two volumes.

A Psalter.

A Book of the Gospels.

Another Psalter.

Another Book of the Gospels, with Apocryphal Lives of the Apostles.

Lives of Martyrs.

Expositions of certain Epistles and Gospels.

The Canterbury Book in the library of Trinity Hall, Cambridge, which supplies this interesting information, closes the brief catalogue with these expressive words: *Hae sunt Primitiae Librorum totius Ecclesiae Anglicanae.* Austin received about the same time, from Gregory, the compliment of a pall. He was charged also to establish twelve suffragan bishops, and to select an Archbishop for the see of York. Over this prelate, who was likewise to have under his jurisdiction twelve suffragan sees, he had a personal grant of precedence. After his death, the two Archbishops were to rank according to priority of consecration.

Austin's views were now directed to the consoli-

dation and extension of his authority, and he repaired to the confines of Wales, and sought an interview with the native prelacy of Britain. The place rendered memorable by this meeting seems to have been under the shade of some noble tree, afterwards known as *Augustine's Oak*, situated probably within the modern county of Worcester. The influence of Ethelbert was used in bringing the parties together, and Austin declared his principal object to be no other than to secure British co-operation in the great work of converting the Saxons; but then he qualified his application for native aid by insisting upon a complete uniformity in religious usages. The Britons adhered to a very ancient mode of fixing the festival of Easter, and varied in many other particulars from Roman practice. In doctrine, the two Churches appear to have been identical. This would not, however, content Austin. The native Christians were equally intractable, clinging, with fond affection, to those peculiarities of their national Church, which bespoke its high antiquity, and which seem, in fact, to connect it immediately with Asia, the cradle of our holy faith. Finding ordinary argument evidently hopeless, Austin proposed a recourse to miracle. The pretensions, he said, favoured by this attestation, were undeniably those that ought to prevail. This was admitted, but with difficulty—suspicion probably arising, that, in seeking assent to an abstract proposition, nothing else was intended than to cover them by stratagem, suited for misleading the multitude. At

all events, no time was lost in using the admission. A man was introduced, by birth an Angle, exhibiting marks of blindness. The Britons were invited to pray for his release from that calamity. British ecclesiastics accepted the treacherous invitation. Of course, their prayers proved ineffectual. The Roman bishop then stepped forward, bent his knees, and offered an earnest supplication. This ended, the man was found in full possession of his visual faculties. Austin's principles were approved by acclamation. The leading Britons, however, professing incompetence to receive them without the general consent of their countrymen, requested a second conference, in which they might appear more numerously supported. To this repaired seven bishops, and various native divines of distinguished learning. In their way, they consulted a hermit, highly esteemed for prudence and holiness. "If Augustine," said the recluse, "be a man of God, take his advice." They then urged the difficulty of ascertaining whether he might be such a man or no. "This is not so difficult," they were told. "Our Lord enjoined, 'Take my yoke upon you, and learn of me, for I am meek, and lowly in heart.' Now, manage to be at the place of meeting after the foreigner, and, if he shall rise at your approach, then you may think him to have learnt of Christ; if he should receive you sitting, and show haughtiness, then maintain your ancient usages."

When Austin saw the Britons, though so numerous and respectable, he did not deign to lift him-

self from his chair. "I ask only three things of you," he said: "one, that you should keep Easter as we do; another, that you should baptize according to the Roman ritual; a third, that you should join us in preaching to the Angles. With your other peculiarities we shall patiently bear." But the Britons, disgusted alike by his discourtesy, and by his pretensions to ecclesiastical jurisdiction over them, replied, "We shall agree to no one of your propositions, much less can we admit as our archbishop him who will not even rise to salute us." The arrogant Roman, seeing himself completely foiled, became enraged, and hastily said, "*If you will not have peace with brethren, you shall have war with enemies; if you will not show your neighbours the way of life, their swords shall avenge the wrong.*" After no long interval, about twelve hundred British monks, from the great monastery of Bangor, were savagely slaughtered on the field of battle by Ethelfred, an Anglian chief. "Who are all these unarmed men?" the warrior asked. "Monks," was the reply, "brought hither, after a three-days' fast, to pray for success upon their country's arms." Ethelfred rejoined, "These are active enemies, then, no less than others; for they come to fight against us with their prayers. Put them to the sword." Of this cruelty, sometimes attributed to Austin's intrigues, he was, perhaps, guiltless; but his unbecoming pride and unwarrantable claims to jurisdiction, naturally engendered a violent antipathy in the British Christians, who refused communion

with the Roman party, no less than with the Pagan Saxons. Austin was called away soon after the failure of his ambitious hopes. After his death, Laurentius, his successor, imitated his example in seeking to undermine native partiality for ancient usages. He wrote letters, in conjunction with Mellitus and Justus, two of Austin's missionary band—the former then Bishop of London, the latter of Rochester—to the principal Scottish ecclesiastics, complimenting them, at the expense of their brethren in other British regions, and exhorting them to a conformity with Rome. A similar letter was addressed to the inferior clergy of South Britain—their superiors, probably, being considered proof against any such attempt. A complete failure, however, again waited upon Roman ambition. Gregory's mission seemed, indeed, now on the very eve of a final miscarriage.

After various reverses, however, the cause progressed. Paulinus, one of the second missionary band sent over by Gregory, having been consecrated to the episcopate, found means to convert Edwin, the Prince of Northumbria, who only desired baptism to be delayed until he could receive it in company with his leading men. These duly met, and Paulinus, having pleaded in favour of Christianity, history relates that Coifi, a Druidic pontiff apparently, thus addressed the royal president:—"It seems to me, O king, that our paternal gods are worthless; for no man's worship of them has been more devout than mine, yet my

lot has been far less prosperous than that of many others not half so pious." A chief then said, "The life of man, O king, reminds me of a winter feast around your blazing fire. While the storm howls, or the snow drives abroad, a distressed sparrow darts within the doorway, for a moment is cheered by warmth and shelter from the blast, then, shooting through the other entrance, it is lost again. Such is man. He comes we know not whence, hastily snatches a scanty share of worldly pleasure, then goes we know not whither. If this new doctrine, therefore, will give us any clear insight into things of so much interest, my feeling is to follow it." Before such arguments, Northumbrian Paganism fell. Coifi was foremost in making war upon the superstition which had so severely baulked his hopes. His priestly character obliged him to ride a mare, and forbade him to bear a weapon. The people, therefore, thought him mad when he appeared upon Edwin's charger, with a lance in his hand. He rode, however, to a famous temple at Godmundham, in Yorkshire, pierced the idol through, and ordered the building to be burnt. Paulinus was now established in York as his episcopal see; and this being known at Rome, procured for him the customary compliment of a pall. His mission, however, eventually failed. His patron, Edwin, being attacked by Cadwalda, a British prince, and Penda, King of the Mercians, fell in battle. Frightful destruction followed, and Northumbria completely relapsed into Paganism. Ed-

win's conversion, however, paved the way for a permanent reception of Christianity, though not by Roman instrumentality. When Edwin had prevailed over his rival, Ethelfred, the sons of that prince took refuge in Scotland, where they became Christians. Oswald, one of them, having eventually established himself on the Northumbrian throne, soon determined upon Christianizing his people. Happily his exile had shown him how to accomplish this without Roman intervention—probably odious to him from its connexion with Edwin.

He sent accordingly for missionaries to his friends in Scotland, and Aidan, a bishop of uncommon merit, answered his summons. In finding a see for this exemplary prelate, no regard was paid to papal arrangements. Aidan fixed himself at Lindisfarne, or Holy Island, as did also his successors, Finan and Colman, like him, Scots, unconnected with Rome, repudiating her usages and despising her assumptions. It was under these prelates of British origin—under, therefore, a religious system of native growth, that the North of England was evangelized. More completely still was the whole centre of South Britain indebted for this inestimable benefit to the native clergy. There no Roman preacher first took possession of a field, which labourers, more happily circumstanced, afterwards cultivated with lasting success. Peada, King of the Mercians, offering marriage to a Northumbrian princess, was accepted on condition of em-

bracing Christianity. He received, as the bishop of his people, Diuma, a Scot by birth, who was consecrated by Finan, the Prelate of Northumbria. Diuma's three immediate successors were also members of the National Church; and under these four prelates all our midland counties were converted. Equal zeal was displayed by the National Church, and with equal success, in the kingdom of Essex. That region had been sunk in unheeded heathenism since the failure of Mellitus. One of its princes, however, named Sigbert, had become a frequent guest at the Northumbrian court, and he was there converted. At his desire, Chad, a member of the National Church, repaired into Essex. He received, eventually, episcopal consecration from Finan, Prelate of Northumbria; and it was chiefly by his exertions that the modern diocese of London was reclaimed from Gentile superstition.

Nor was East Anglian Christianity without extensive obligations to the ancient Church of Britain. The prelates of East Anglia seem indeed constantly to have been in communion with Rome; but the people's conversion was greatly owing to the labours of Fursey, an Irish monk. Only two counties, therefore, north of the Thames,—those of Norfolk and Suffolk,—were even under Roman superintendence during their transition from paganism to Christianity, and these two were largely indebted to domestic zeal for their conversion. Every other county, from London to

Edinburgh, has the full gratification of pointing to the ancient Church of Britain as its nursing mother in Christ's holy faith. In this patriotic gratification the southern counties cannot so largely share.

The complete and final prevalence of Rome over the National Church flowed from female influence and the dexterity of her agents. Eanfleda, who had been driven from her native Northumbria in infancy, with Paulinus, returned thither, after an education among her maternal relatives in Kent, as the wife of Oswy, then king of the country, and Bretwalda. Inheriting all the religious constancy of her mother, Ethelgurba, and of her grandmother, Bertha, she would not abandon Kentish usages for those of Northumbria. Her son also was intrusted to the tuition of Wilfrid, an able Englishman of the Roman party, whose attainments had been matured in Southern Europe. Oswy, however, continued firm to the religious profession of his youth: Easter was accordingly celebrated at his court on different days; one party enjoying its festivities, while another placed in strong contrast with them the austerities of Lent. At length Oswy consented to purchase domestic peace by hearing a solemn argument in the monastery which he had recently founded at Whitby. Colman, then Bishop of Northumbria, assisted by Chad, Bishop of Essex, conducted the British cause. Wilfrid pleaded for that of Rome. The national divines insisted chiefly upon a tradition originating, as alleged, in St. John, our Lord's beloved disciple. The foreign party traced Roman

tradition to St. Peter, who was entrusted by Christ with the keys of heaven. "Were they really intrusted to him?" asked Oswy. "Undoubtedly so," he was answered. "And can you allege the grant of any such privilege to an authority of yours?" Oswy then demanded. "We cannot," Colman replied. "I must leave your party, then," said Oswy, "for I should not choose to disoblige him who keeps the key of heaven. It might be found impossible to get the door open when I seek admittance." This language would seem like jest, rather than earnest, but it was generally applauded, and the ancient usages of Britain were formally renounced. Colman, however, with many of his adherents, were disgusted, and retired to their brethren in Scotland. Probably this triumph of the Roman party involved little or no change in articles of belief. If we except prayers and offerings for the dead, we have indeed no sufficient evidence that papal peculiarities of doctrine were then established. Gregory is known, from his epistles, to have repudiated the authority since claimed for his see, and to have disapproved the adoration of images. His Sacramentary shows him to have earnestly desired of God that departed saints should pray for the faithful, but to have lived before Christians had fallen into a habit of *praying* to them. Of ceremonies he was a zealous patron; and upon the whole, undoubtedly, he bore no important part, in laying the foundation of Romanism in England.

Nearly two whole centuries before Austin and his missionary monks landed in England, Ireland had received the light of the Gospel from British Christians, whose purer faith, and independence of Rome, were retained longer in that island than in Britain itself. It is not, however, pretended that in either case, from the first, a certain degree of respect for the see of Rome, and its judgment, was not held. Rome was the capital of the empire of which Britain had long become a part, and its Church and Bishop would naturally be looked up to just as the Church of England, and the Bishop of its metropolis, in ordaining and sending out missionaries, are at this day in our colonies, and remote dependencies. When Rome claimed absolute lordship over the Churches of Britain and Ireland, she was long and stoutly resisted by both.

The first Christian missionaries to Ireland were Kieran, Ailbe, Declan, and Ibar, all from the British Churches in Scotland and Wales, men entitled to the name of Saints, as faithful and self-denying missionaries of the Christian faith, then but little sullied from its original lustre. These were followed by Palladius; and Palladius, who met with but little success, by St. Patrick, who landed on the shores of Wicklow, A.D. 441.

St. Patrick was a Scotchman, born of a good family at Kirk Patrick, near Dumbarton. At an early age he was taken prisoner by the Irish, on the occasion of one of their inroads upon the shores of Britain, and carried captive into their country,

and there sold as a slave. During his servitude he made himself master of the Irish language, and at last made his escape and returned home on board a ship. About two years after, he formed the design of converting the Irish, either in consequence of a dream, as it is alleged, or of reflection on what he had observed, during his acquaintance with them. The better to qualify himself for this undertaking he travelled to the continent, where he is said to have continued thirty-five years pursuing his studies under the direction of his mother's uncle, St. Martin, Bishop of Tours, who had ordained him deacon, and after his death with St. German, Bishop of Auxerre, who ordained him priest, and gave him his third name, Mawn or Maginim.

An ancient author, Henricus Antisioderensis, who wrote a book concerning the miracles of St. German, considers it as the highest honour of that prelate to have been the instructor of St. Patrick. "As the glory of a father shines in the government of his sons, out of the many disciples in religion who are reported to have been his sons in Christ, suffice it briefly to mention one by far the most famous, as the series of his actions shows—Patrick, the particular Apostle of Ireland, who, being under his holy discipline eighteen years, derived no little knowledge in the inspired writings from such a source. The Bishop of Auxerre recommended him to Celestine, Pope of Rome, who consecrated him bishop and gave him his most familiar name, Patricius, expressive of his honourable descent, and to give lustre and weight

to the commission which he now charged him with, to convert the Irish. His first convert was Sinell, eighth in descent from Cormac, King of Leinster; but not meeting with encouragement he proceeded to Dublin, and thence to Ulster, where he founded a church (afterwards the famous Abbey of Saul, in the county of Down). After labouring seven years indefatigably, he returned to Britain, which he is said to have delivered from the heresies of Pelagius and Arius; engaged several eminent persons to assist him; visited the Isle of Man, which he is said to have converted in 440, when the bishopric was founded; and A.D. 448, returned to the see of Armagh, which he had founded three years before, and in thirteen years more is said to have completed the conversion of the whole island. After giving an account of his commission at Rome, he once more returned hither, and spent the remainder of his life, between the monasteries of Armagh and Saul, superintending and enforcing the plans of doctrine and discipline, which he had established. After having established schools or an academy here, he closed his life and ministry at Saul Abbey in the one hundred and twentieth year of his age, March 17, A.D. 493, and was buried at Down, in the same grave with St. Briget and St. Columb. Respecting his burial-place, however, there have been great disputes, and it has been as great a subject of debate with the religious, as Homer's birthplace was formerly among the cities of Greece. Those of Down lay claim to it on the authority of the following verses:—

"These three in Down lie in Tomb one:
Briget, Patricius, and Columba pious."

Those of Glastonbury in England, from the old monuments of their church; and some Scots affirm him to have been both born and buried among them at Glasgow.

It is one of the characteristics laid down by St. John, in Holy Scripture, of the apostasy, that it should "blaspheme God and the Saints." The Church of Rome fulfilling this, has misrepresented and degraded the character of this truly great man, to the level of its own grovelling superstitions; giving the following account of him, in her Breviary on 17th March: "They say that he was wont to repeat daily the whole Psalter, together with the Canticles, and two hundred hymns and prayers; three hundred times in each day to worship God upon his knees, and in each canonical hour of the day, to sign himself one hundred times with the sign of the cross. Dividing the night into three portions, he spent the first in running through one hundred psalms, and in two hundred genuflexions; the second in running through the other fifty psalms, immersed in cold water, and with his heart, eyes, and hands raised to heaven; he yielded the third part to a short sleep upon a hard stone."

Of the real character of St. Patrick, and of the Church founded by him in Ireland, for some centuries after his decease—that is, during its struggles, and that of the Churches of Britain, against the rising spirit of Roman domination, it will not

be here, it is thought, either useless or uninteresting, *especially at the present time*, to give the reader some information, from the pen of Usher, the illustrious Primate of Ireland, whose learning, candour, and research so eminently enabled him to separate, in the accounts of the ancient Irish, the truth from that which was false and spurious. The following extracts are in the archbishop's own words, without the references, and the Latin and Greek:—

"*Of the Holy Scriptures.*

"Two excellent rules doth St. Paul prescribe unto Christians for their direction in the ways of God—the one, that they be not unwise, but understanding what the will of God is; the other, that they be not more wise than behoveth to be wise, but be wise unto sobriety, and that we might know the limits within which this wisdom and sobriety should be bounded. He elsewhere declareth, that not to be more wise than is fitting is, not to be wise above that which is written. Hereupon Sedulius (one of the most ancient writers that remaineth of this country birth) delivereth this for the meaning of the former rule: search the law in which the will of God is contained; and this for the latter: he would be more wise than is meet, who searcheth those things that the law doth not speak of, unto whom we will adjoin Claudius, another famous divine (counted one of the founders of the University of Paris), who, for the illustration of the former, affirmeth that men therefore erre, because they know not the Scriptures, and, because

they are ignorant of the Scriptures, they consequently know not Christ, who is the power of God and the wisdom of God; and, for the clearing of the latter, bringeth in that known canon of St. Hierome. This, because it hath not authority from the Scriptures, is with the same facility contemned wherewith it is avowed." Sedulius flourished A.D. 490; Claudius Scotus, in 815.

"Neither was the practice of our ancestors herein different from their judgment; for as Bede, touching the latter, recordeth of the successors of Columkille, the great saint of our country, that they observed only those works of piety and chastity which they could learn in the prophetical, evangelical, and apostolical writings, so, for the former, he specially noteth of one of the principal of them, to wit, Bishop Aidan, that all such as went in his company, whether they were of the clergy or of the laity, were tied to exercise themselves, either in the reading of Scriptures or in the learning of psalms; and, long before their time, it was the observation which St. Chrysostome made of both these islands, that, although thou didst go unto the ocean and those British isles, although thou didst sail to the Euxine Sea, although thou didst go unto the southern quarters, thou shouldst hear all men everywhere discoursing matters out of the Scripture, with another voice indeed, but not with another faith, and with a different tongue, but with an according judgment, which is, in effect, the same with that which venerable Bede pronounceth of the island of Britain in

his own days, that, in the language of five nations, it did search and confess one and the same knowledge of the highest truth, and of the true sublimity, to wit, of the English, the Britons, the Scots, the Picts, and the Latins, which last, although he affirmeth by the meditation of the Scriptures to have become common with all the rest, yet the community of that one among the learned, did not take away the property of the other four among the vulgar, but that such as understood not the Latin, might yet, in their own mother tongue, have those Scriptures, wherein they might search the knowledge of the highest truth, and of the true sublimity, even as at this day in the reformed Churches, the same Latin tongue is common to all the learned in the meditation and exposition of the Scriptures; and yet the common people, for all that, do, in their own vulgar tongues, search the Scriptures, because in them they think to have eternal life; for as by us now, so by our forefathers then, the continual meditation of the Scriptures was held to give special vigour and vegetation to the soul (as we read in the book, attributed unto St. Patrick, of the abuses of the world), and the holy documents delivered therein were esteemed by Christians as their chief riches, according to that of Columbanus,

Sint tibi divitiæ, divinæ dogmata legis.

In which heavenly riches our ancient Scottish and Irish did thrive so well, that many worthy personages in foreign parts were content to undergo a

voluntary exile from their own country, that they might more freely traffick here for so excellent a commodity; and by this means Alfred, King of Northumberland, purchased the reputation of a man most learned in the Scriptures,

Scottorum qui tum versatus incola terris,
Cœlestem intento spirabat corde sophiam.
Nam patriæ fines et dulcia liquerat arva,
Sedulus ut Domini mysteria disceret exul.

as Bede writeth of him in his poem of the life of our countryman, St. Cuthbert."

"*Of Justification.*

"They taught that the law was not given that it might take away sin, but that it might shut up all under sin, to the end that men, being by this means humbled, might understand that their salvation was not in their own hands, but in the hand of a Mediator; that by the law cometh, neither the remission nor the removal, but the knowledge of sins; that it taketh not away diseases, but discovereth them; forgiveth not sins, but condemneth them; that the Lord God did impose it, not upon them that served righteousness, but sin, namely, by giving a just law to unjust men, to manifest their sins, and not to take them away, forasmuch as nothing taketh away sins but the grace of faith, which worketh by love; that our sins are freely forgiven us, without the merit of our works; that through grace we are saved by faith, and not by works; and that therefore we are to rejoice, not in our own righteousness

or learning, but in the faith of the cross, by which all our sins are forgiven us. That grace is abject and vain, if it alone do not suffice us; and that we esteem basely of Christ when we think that he is not sufficient for us to salvation.

"That God has so ordered it, that he will be gracious to mankind if they do believe that they shall be freed by the blood of Christ; that as the soul is the life of the body, so faith is the life of the soul; and that we live by faith only as owing nothing to the law; that he who believeth in Christ, hath the perfection of the law; for whereas none might be justified by the law, because none did fulfil the law, but only he which did trust in the promise of Christ; faith was appointed which should be accepted for the perfection of the law, that in all things which were omitted, faith might satisfy for the whole law; that this righteousness, therefore, is not ours, nor in us, but in Christ, in whom we are considered as members in the head; that faith, procuring the remission of sins by grace, maketh all believers the children of Abraham; and that it was just, as Abraham was justified by faith only, so also the rest that followed his faith should be saved after the same manner. That through adoption we are made the sons of God, by believing in the Son of God; and that this is a testimony of our adoption, that we have the spirit by which we pray and cry, Abba, Father; forasmuch as none can receive so great a pledge as this, but such as be sons only. That Moses himself made a distinction betwixt both the justices—to

wit, of faith and of deeds; that the one did by works justify him that came, the other by believing only; that the patriarchs and the prophets were not justified by the works of the law, but by faith; that the custom of sin hath so prevailed, that none now can fulfil the law, as the Apostle Peter says (Acts xv. 10), 'Which neither our fathers nor we have been able to bear.' But if there were any righteous men which did escape the curse, it was not by the works of the law, but for their faith's sake that they were saved.

"Thus did Sedulius and Claudius, two of our most famous divines, deliver the doctrine of free will and grace, faith and works, the law and the Gospel, justification and adoption, no less agreeably to the faith which is at this day professed in the reformed Churches, than to that which they themselves received from the more ancient doctors, whom they did follow therein."

"*Of Purgatory.*

"St. Patrick was careful to plant in men's minds the belief of heaven and hell, but of purgatory taught them never a word; and sure I am that in the book ascribed unto him, *De Tribus Habitaculis*, (which is to be seen in his majesty's Library,) there is no mention of any other place after this life, but of these two only. I will lay down here the beginning of that treatise, and leave it to the judgment of any indifferent man whether it can well stand with that which the Romanists teach concerning purgatory

at this day. There be three habitations under the power of Almighty God—the first, the lowermost, and the middle. The highest whereof is called the kingdom of God, or the kingdom of heaven; the lowermost is termed hell; the middle is named the present world, or the circuit of the earth; the extremes whereof are altogether contrary one to another, (for what fellowship can there be betwixt light and darkness, betwixt Christ and Belial?) but the middle hath some similitude with the extremes, for in this world there is a mixture of the bad and the good together, whereas in the kingdom of God there are none bad, but all good; but in hell there are none good, but all bad. And both those places are supplied out of the middle; for of the men of this world some are lifted up to heaven, others are drawn down into hell, namely, like are joined unto like, that is to say, good to good, bad to bad, just men to just angels, wicked men to wicked angels, the servants of God to God, and the servants of the devil to the devil; the blessed are called to the kingdom prepared for them from the beginning of the world, the cursed are driven into the everlasting fire that is prepared for the devil and his angels.

"Hitherto also may be referred that ancient canon of one of our Irish Synods, wherein it is affirmed that the soul being separated from the body is presented before the judgment-seat of Christ, who rendereth its own unto it, according as it hath done, and that neither the archangels can lead it

unto life, until the Lord hath judged it, nor the devil transport it unto pain, unless the Lord do damn it; as the sayings of Sedulius likewise, that after the end of this life, either death or life succeedeth, and that death is the gate by which we enter into our kingdom; together with that of Claudius, that Christ did take our punishment without our guilt, that thereby he might loose our guilt and finish also our punishment. Cardinal Bellarmine indeed allegeth here against us the vision of Furseus, who, rising from the dead, told many things which he saw concerning the pains of purgatory, as Bede, he saith, doth write. But by his good leave we will be better advised, before we will build articles of faith upon such visions and dreams as these, many whereof deserve to have a place among the strange narrations of souls appearing after death, collected by Damascius, the heathen idolator, rather than among the histories and discourses of sober Christians."

"*Of the Public Liturgy in use in Ireland.*

"In the life of Malachias read as followeth: The Apostolical constitutions, and the decrees of the holy Fathers, but especially the customs of the holy Church of Rome, did he establish in all churches; and hence it is, that at this day the canonical hours are chanted and sung therein according to the manner of the whole earth, *whereas before that, this was not done, no not in the city itself* (the poor city of Armagh he meaneth).

But Malachias had learned song in his youth, and shortly after caused singing to be used in his own monastery, when as yet, as well in the city as in the whole bishopric, they either would not or could not sing. Lastly, the work (continues Usher) was brought to perfection, when Christianus, Bishop of Lismore, as legate to the Pope, was president in the Council of Cashell, wherein a special order was taken for the right singing of the ecclesiastical office, and a general act established that all divine offices of holy Church should from thenceforth be handled in all parts of Ireland according as the Church of England did observe them: the statutes of which council were confirmed by the legal authority of King Henry the Second, by whose mandate the bishops that met therein were assembled in the year of our Lord 1171, as Giraldus Cambrensis witnesseth, in his History of the Conquest of Ireland, and thus late was it before the Roman use was fully settled in this kingdom."

"*On Absolution.*

"But for the right use of the keys, we fully accord with Claudius, that, the office of remitting and retaining sins which was given unto the Apostles, is now in the bishops and priests committed unto every Church, namely, that having taken knowledge of the causes of such as have sinned, as many as they shall behold humble and truly penitent, those they may now with compassion absolve from the fear of everlasting death, but such

as they shall discern to persist in the sins which they have committed, those they may declare to be bound over unto never-ending punishments; and in such absolving such as be truly penitent, we willingly yield that the pastors of God's Church do remit sins after their manner, that is to say, ministerially and improperly, so that the privilege of forgiving sins properly and absolutely be still reserved unto God alone; which is at large set out by the same Claudius, where he expoundeth the history of the man sick of the palsy, that was cured by our Saviour in the 9th of St. Matthew. For following Bede upon that place he writeth thus. The Scribes say true that none can forgive sins but God alone, who also forgiveth by them to whom he hath given the power of forgiving. And therefore is Christ proved to be truly God, because he forgiveth sins as God. They render a true testimony unto God, but in denying the person of Christ they are deceived; and again, if it be God that, according to the psalmist, removeth our sins as far from us as the east is distant from the west, and the Son of man upon earth hath power to forgive sins, therefore he himself is both God and the Son of man, that both the man Christ might by power of his divinity forgive sins, and the same Christ being God might by the frailty of his humanity die for sinners."

"*On the Marriage of the Clergy.*

"Concerning single life I do not find in any of our records, that it was generally imposed upon

the clergy, but the contrary rather; for in the synod held by St. Patrick, Auxilius and Issernius, there is a special order taken, that *their wives shall not walk abroad with their heads uncovered.* And St. Patrick himself confesseth (at leastwise the confession which goeth under his name saith so, and Probus Jocelinus, and others that write his life agree therewith) that he had to his father Calphurnius, a deacon, and to his grandfather Potitus, a priest; for that was no new thing then among the Britons, whose bishops therefore Gildas doth reprehend (as for the same cause he did the chief of the laity) that they were not content to be the husbands of one, but of many wives, and that they corrupted their children by their evil example, whereas the chastity of the fathers was to be esteemed imperfect, if the chastity of their sons were not added thereunto.

"Nennius, the eldest historiographer of the Britons which we have after him (who in many copies also beareth his own name), wrote that book which we have extant of his, to Samuel, the child of Benlanus the priest, his master, counting it a grace, rather than any kind of disparagement unto him, to be esteemed the son of a learned priest, which maketh him in the verses prefixed before the work to say—

Christe, tribuisti patri Samuelem, lætâ matre.

"But about sixty or seventy years after I find some partial eclipse (and the first, I think, of this kind that can be showed among the Britons), in the laws of Howel Dha, where it is ordered that if a clerk of a lower degree should match with a woman and have a

son by her, and that clerk afterward, having received the order of priesthood, should have another son by the same woman, the former son should enjoy his father's whole estate, without being bound to divide the same with his other brother. Yet these marriages, for all that, were so held out that the fathers, not content that their sons should succeed them in their temporal estate alone, prevailed so far that they continued them in the succession of their spiritual promotions also. Which abuse Giraldus Cambrensis (1185) complaineth to have been continued in Wales unto his time. Whereunto for Ireland also we may add the letters written by Pope Innocent the Third unto Johannes Salernitanus, the cardinal, his legate, for abolishing the custom there, whereby *sons and grandchildren did use to succeed their fathers and grandfathers in their ecclesiastical benefices.*"

"*On the Discipline of Ancient Monks.*

"Our monks were religious indeed, and not in name only; far from the hypocrite pride, idleness and uncleanness, of those evil beasts and slothful bellies, that afterward succeeded in their room. Under colour of forsaking all, they did not hook all unto themselves, nor under semblance of devotion did they devour widows' houses; they held begging to be no point of perfection, but remembered the words of the Lord Jesus, how he said, It is a more blessed thing to give rather than to take. When King Sigebert made large offers unto Co-

lumbanus and his companions to keep them within his dominions in France, he received such another answer from them, as Thaddeus in the Ecclesiastical History is said to have given unto Abgarus, the Governor of Edessa: We who have forsaken our own that according to the commandment of the Gospel we might follow the Lord, ought not to embrace other men's riches, less peradventure we should prove transgressors of the Divine commandment. How then did these men live? will you say. Walafridus Strabus telleth us, that some of them wrought in the garden, others dressed the orchard; Gallus made nets and took fish, wherewith he not only relieved his own company, but was helpful also unto strangers. So Bede reporteth of Cuthbert, that when he retired himself unto an anchoretical life, he first indeed received a little bread from his brethren to feed upon, and drank out of his own well, but afterwards he thought it more fit to live by the work of his own hands, after the example of the Fathers, and therefore intreated that instruments might be brought him wherewith he might till the earth, and corn that he might sow.

Quique suis cupiens victum conquirere palmis,
Incultam pertentat humum proscindere ferro,
Et sator edomitis anni spem credere glebis.

The like doth he relate of Furseus, and Bonifacius, of Livinus and Theodorus Campidonensis (or whosoever else wrote that book), of Gallus Magnoaldus, and the rest of the followers of Columbanus, that they got their living by the labour of their own

hands. And the Apostle's rule is generally laid down for all monks in the life of Furseus,—They which live in monasteries should work with silence, and eat their own bread.

"But now there is start up a new generation of men, that refuse to eat their own bread, and count it a high point of sanctity to live by begging of other men's bread, if yet the course they take may rightly be termed begging. For, as Richard Fitzralphe, that famous Archbishop of Armagh, objected to their faces, before the Pope himself and his cardinals, in his time (and the matter is little amended in ours), scarce could any great or mean man of the clergy or laity eat his meat, but such kind of beggars would be at his elbow, not, like other poor folks, humbly craving alms at the gate or the door (as Francis did command and teach them in his Testament), by begging, but without shame intruding themselves into courts or houses, and lodging there without any inviting at all, they eat and drink what they do find among them; and not with that content, carry away with them either wheat or meal, or bread, or flesh, or cheeses (although there were but two in a house), in a kind of an extorting manner, there being none that can deny them, unless he would cast away natural shame."

"*Touching the Head and Foundation of the Church.*

"And now are we come at last to the great point that toucheth the head and the foundation of the Church. Concerning which Sedulius observeth that

the title of foundation is attributed both to Christ and to the Apostles and prophets; that where it is said, Behold I lay in Sion a stone, &c., it is certain that by the rock or stone Christ is signified; that in Ephes. ii. 20, the Apostles are the foundation, or Christ rather the foundation of the Apostles. For Christ (saith he) is the foundation, who is also called the Corner Stone, joining and holding together the two walls. Therefore is he the foundation and chief stone, because in him the Church is both founded and finished; and we are to account the Apostles as ministers of Christ, and not as the foundation. The famous place, Matthew xvi. 18 (whereupon our Romanists lay the main foundation of the papacy), Claudius expoundeth in this sort: Upon this rock will I build my Church; that is to say, upon the Lord and Saviour, who granted unto his faithful knower, lover, and confessor the participation of his own name, that from Petra (the rock), he should be called Peter. The Church is builded upon him because only by the faith and love of Christ, by the receiving of the sacraments of Christ, by the observations of the commandments of Christ, we come to the inheritance of the elect and eternal life, as witnesseth the Apostle, who saith: Other foundation can no man lay beside that which is laid, which is Christ Jesus.

"Yet doth the same Claudius acknowledge, that St. Peter received a kind of primacy for the founding of the Church (in respect whereof he termeth him Ecclesiæ principem and Apostolorum

principem, the prince of the Church, and the prince or chief of the Apostles), but he addeth withal, that St. Paul also was chosen in the same manner, to have the primacy in founding the Church of the Gentiles, and that he received this gift from God, that he should be worthy to have the primacy in preaching to the Gentiles, as Peter had it in the preaching of the circumcision, and therefore that St. Paul challengeth this grace as granted by God to him alone, as it was granted to Peter alone among the Apostles, and that he esteemed himself not to be inferior unto St. Peter, because both of them were by one ordained, unto one and the same ministry, and that writing to the Galatians, he did in the title name himself an Apostle of Christ, to the end that by the very authority of that name he might terrify his readers, judging that all such as did believe in Christ ought to be subject unto him.

"It is furthermore also observed by Claudius, that as when our Saviour propounded the question generally unto all the Apostles, Peter did answer as one for all; so what our Lord answered unto Peter, in Peter he did answer unto all, and therefore howsoever the power of loosing and binding might seem to be given by the Lord unto Peter alone, yet, without all manner of doubt, it is to be known, that it was given unto the rest of the Apostles also, as himself doth witness, who appearing unto them after the triumph of his passion and resurrection, breathed on them and said unto them all, Receive the Holy Ghost; whose sins ye remit, they are

remitted unto them, and whose sins ye retain, they are retained."

"*Concerning Bishops.*

"We read in Nennius, that, at the beginning, St. Patrick founded here 365 churches, and ordained 365 bishops, beside 3000 presbyters. In process of time the number of bishops was daily multiplied, according to the pleasure of the metropolitan (whereof Bernard doth much complain), and that not only so far that every church almost had a several bishop, but also that in some towns or cities, there were ordained more than one, yea, and oftentimes bishops were made without any certain place at all assigned unto them. And as for the erecting of new archbishoprics, if we believe our legends, King Engus and St. Patrick, with all the people, did ordain, that in the city and see of Albeus (which is Emelye, now annexed to Cashell) should be the archbishopric of the whole province of Mounster; in like manner also, Brandubh, King of the Lagenians, with the consent as well of the laity as of the clergy, did appoint that in the city of Fernes (which was the see of Moedog, otherwise called Edanus) should be the archbishopric of all the province of Leinster. But Bernard's testimony we have no reason not to believe, relating what was known to be done in his own time, that Celsus, the Archbishop of Armagh, had of the new constituted another metropolitical see, but subject to the first see and to the archbishop thereof: by which we may see that in the

erection of new archbishoprics and bishoprics all things were here done at home, without consulting with the see of Rome for the matter.

"As for the nomination and confirmation of the archbishops and bishops themselves, we find the manner of advancing St. Livinius to his archbishopric thus laid down by Boniface in the description of his life. When Menalchus, the archbishop, was dead, Calomagnus, the King of Scots, and the troop of his officers, with the under-courtiers, and the concourse of all that country, with the same affection of heart cried out, that the holy priest Livinius was most worthy to be advanced unto the honour of this order. The king (more devout than all of them) consenting thereunto, three or four times placed the blessed man in the chair of the archbishopric with due honour, according to the will of the Lord. In like manner also, did King Ecgfrid cause our Cuthbert to be ordained bishop of the Church of Landisfarne, and King Pipin granted the bishopric of Salzburgh to our Virgilius, and Duke Gunzo would have conferred the bishopric of Constance upon our Gallus, but that he refused it, and caused another upon his recommendation to be preferred thereunto.

"As the kings and people of this land in those elder times kept the nomination of their archbishops and bishops in their own hands, and depended not upon the Pope's provision that way, so do we not find by any approved record of antiquity that any visitations of the clergy were held here in the Pope's

name, much less that any indulgences were sought for by our people at his hands. For, as for the Charter of St. Patrick (by some intituled, De Antiquitate Avalonicâ) wherein Phaganus and Deruvianus are said to have purchased ten or thirty years of indulgences from Pope Eleutherius, and St. Patrick himself to have procured twelve years in his time from Pope Celestinus; it might easily be demonstrated (if this were a place for it,) that it is a mere figment, devised by the monks of Glastenbury. Neither do I well know what credit is to be given unto that straggling sentence, which I find ascribed unto the same author: If any questions do arise in this island let them be referred to the see Apostolic; or that other decree attributed to Auxilius, Patricius, Secundinus, and Benignus: Whensoever any cause that is very difficult, and unknown to all the judges of the Scottish nations shall arise, it is rightly to be referred to the see of the Archbishop of the Irish (to wit, Patrick), and to the examination of the prelate thereof. But if there, by him and his wise men, a cause of this nature cannot easily be made up, we have decreed, it shall be sent to the see Apostolic, that is to say, to the chair of the Apostle Peter, which hath the authority of the city of Rome. Only this I will say, that, as it is most likely St. Patrick had a special regard unto the Church of Rome, from whence he was sent for the conversion of this island, so, if I myself had lived in his days, for the resolution of a doubtful question, I should as

willingly have listened to the judgment of the Church of Rome, as to the determination of any Church in the whole world, so reverend an estimation have I of the integrity of that Church as it stood in those good days. But that St. Patrick was of opinion that the Church of Rome was sure ever afterward to continue in that good estate, and that there was a perpetual privilege annexed unto that see, that it should never err in judgment, or that the Pope's sentences were always to be held as infallible oracles, that will I never believe."

"*Of the Opposition betwixt the Roman Party and that of the British and Scottish.*

"In Colman's room Wilfrid was chosen Archbishop of York; who had learned at Rome, from Archdeacon Boniface, the course of Easter, which the schismatics of Britain and Ireland did not know (so go the words of Stephen, the ancient writer of his life), and afterward did brag, that he was the first that did teach the true Easter in Northumberland (having cast out the Scots) which did ordain the Ecclesiastical Songs to be parted on sides, and which did command St. Benet's rule to be observed by monks. But when he was named to the archbishopric, he refused it at the first (as William of Malmesbury relateth), lest he should receive his consecration from the Scottish bishops, or from such as the Scots had ordained, whose communion the Apostolic see had rejected. The speech which he used to this purpose, unto the kings that had

chosen him, is thus laid down by Stephen, the writer of his life—'O my honourable lords the kings, it is necessary for us by all means providently to consider, how with your election I may (by the help of God) come to the degree of a bishop, without the accusation of Catholic men, for there be many bishops here in Britain, none of whom it is my part to accuse, ordained within these fourteen years by the Britons and Scots, whom neither the see Apostolic hath received into her communion, nor yet such as consent with the schismatics. And, therefore, in my humility, I request of you, that you would send me with your warrant beyond the sea, into the country of France, where many Catholic bishops are to be had, that without any controversy of the Apostolic see, I may be counted meet, though unworthy, to receive the degree of a bishop.'

"While Wilfrid protracted time beyond the seas, King Oswy, led by the advice of the Quartadecimans (so they injuriously nicknamed the British and Irish, that did celebrate Easter from the fourteenth to the twentieth day of the moon), appointed a most religious servant of God, and an admirable doctor that came from Ireland, named Ceadda, to be ordained Bishop of York in his room.

Constituunt etenim perverso canone Cæddam,
Moribus Acclinem, doctrinæ robore fortem,
Præsulis eximii servare cubilia : sicque
Audacter vivo sponsam rapuere marito !

saith Fridegodus. This Ceadda, being the scholar

of Bishop Aidan, was far otherwise affected to the British and Irish than Wilfrid was, and therefore was content to receive his ordination from Wini, Bishop of the West Saxons, and two other British Bishops that were of the Quartadeciman party; for at that time (as Bede noteth) there was not in all Britain any bishop canonically ordained (that is to say, by such as were of the communion of the Church of Rome) except that Wini only.

"But shortly after, the opposition betwixt these two sides grew to be so great, that our Cuthbert (Bishop of Landisfarne) upon his death-bed required his followers, that they should hold no communion with them which did swerve from the unity of the Catholic peace, either by not celebrating Easter in his due time, or by living perversely, and that they should rather take up his bones and remove their place of habitation, than any way condescend to submit their necks unto the yoke of schismatics. For the further maintaining of which breach also, there were certain decrees, made both by the Romans, and by the Saxons that were guided by their institution. One of the instructions the Romans gave them was this: You must beware that causes be not referred to other provinces or churches, which use another manner and another religion; whether to the Jews which do serve the shadow of the law, rather than the truth; or to the Britons, who are contrary unto all men, and have cut themselves off from the Roman manner and the unity of the Church; or to heretics, although they

should be learned in ecclesiastical causes, and well studied. And among the decrees made by some of the Saxon bishops (which were to be seen in the library of Sir Thomas Knevet, in Norfolk, and are still, I suppose, preserved there by his heir) this is laid down for one :—

"'Such as have received ordination from the bishops of the Scots or Britons, who in the matter of Easter and Tonsure are not united unto the Catholic Church, let them be again, by imposition of hands, confirmed by a Catholic bishop. In like manner also, let the Churches that have been ordered by those bishops, be sprinkled with exorcised water, and confirmed with some service. We have no license also to give unto them Chrism or Eucharist, when they do require it, unless they profess first, that they will remain with us in the unity of the Church. And such likewise as, either of their nation or of any other, shall doubt of their baptism, let them be baptized.' Thus did they.

"On the other side, how averse were the British and Irish from having any communion with the Roman party, the complaint of Laurentius Mellitus, and Justus before specified, doth sufficiently manifest. And the answer is well known, which the seven British bishops and many other of the most learned men of the same nation, did return unto the propositions made unto them by Austin the monk, that they would perform none of them, nor at all admit him for their archbishop. The Welsh Chroniclers do further relate, that Dinot, the Abbot of

Bangor, produced diverse arguments at that time, to show that they did owe him no subjection, and this among others: We are under the government of the Bishop of Kaer-leon upon Uske, who under God is to oversee us, and cause us to keep the way spiritual; and Gotcelinus Betinianus, in the Life of Austin, that for the authority of their ceremonies they did allege, that they were not only delivered unto them by St. Eleutherius the Pope, their first instructor, at the first infancy almost of the Church, but also hitherto observed by their holy Fathers, who were the friends of God and the followers of the Apostles, and therefore they ought not to change them for any new dogmatists; above all measure as Aldhelme, Abbot of Malmesbury, declareth at large in his Epistle sent to Gerantius, King of Cornwall, where, among many other particulars, he showeth, that if any of the Catholics (for so he calleth them of his own side) did go to dwell among them, they would not vouchsafe to admit them unto their company and society, before they first put them to forty days' penance. Yea, even to this day, (saith Bede, who wrote his history in the year 751,) *it is the manner of the Britons, to hold the faith and religion of the English in no account at all, nor to communicate with them in anything more than with pagans.*

"Whereunto those verses of Taliessyn (honoured by the Britons with the title of Ben Beirdh, that is, the Chief of the Bardes or Wisemen) may be added, which show that he wrote after the coming of

Austin into England, and not fifty or sixty years before, as others have imagined :—

" Gwae'r offeiriad byd
Nys engriefftia gwyd
Ac ny phregetha:
Gwae ny cheidw cy gail
Ac ef yn vigail
Ac nys arcilia:
Gwae ny Cheidw cy dhenaid
Rhac bleidhie Rhufeniaid
A'iffon gnwppa.

" Wo be to that priest yborne,
That will not cleanly weed his corne,
And preach his charge among:
Wo be to that Shepheard (I say)
That will not watch his fold alway
As to his office doth belong:
Wo be to him that doth not keepe
From Romish wolves his sheepe,
With staffe and weapon strong."

British Monk's Song.

CHAPTER III.

MEDIÆVAL MISSIONS.

"Against the Waldenses, a war of no less weight than what our people had before waged against the Saracens, was decreed."

THUANUS.

THERE are those in the nineteenth century who look upon the middle ages of the Church as its most glorious. It was triumphant over its enemies; its authority was paramount. Few dared to think for themselves, much less openly to dissent from its tenets or practice. The pontiffs of Rome had taken the place of the emperors, and had trodden on the necks of kings. The middle ages were times of extraordinary acts of devotion, costly offerings at the shrines of saints, and toilsome pilgrimages to holy places in Europe and Asia. It was in them, moreover, that the magnificent churches and cathedrals of Christendom rose into wondrous being, surpassing (at least for their purpose) the most perfect models of Athens and Rome. The superfluous wealth of Europe was spent in building or gar-

nishing Christian temples, or in similar works of merit. The rivalry of countries and kingdoms, which at other times took the direction of commerce, or philosophy, or literature, then was displayed in the foundation of churches, cathedrals, and monastic establishments.

With all the glorious monuments of the genius and piety of that age before us, however, we must, when we look into the internal history of the Church, come to the conclusion that it was *the night of the Church, when men slept, and the enemy sowed the tares* in greatest security and abundance.

With respect to its highest glory—architecture and church embellishment—even it may well be questioned whether it does not owe its origin to a refined Paganism introduced into the Church, rather than to the genius of Christianity. Let us hear one competent to speak on the subject:—

"Our Gothic ancestors" (says Bishop Warburton, in his "Notes on Pope's Epistles") "had juster and manlier notions of magnificence, on Greek and Roman ideas, than these mimics of taste, who profess to study only classic elegance; and because the thing does honour to the genius of those barbarians, I shall endeavour to explain it. All our ancient churches are called, without distinction, Gothic; but erroneously. They are of two sorts: the one built in the Saxon times; the other in the Norman. Several cathedral and collegiate churches of the first sort are yet remaining, either in whole or in part, of which this was the original. When the

Saxon kings became Christians, their piety (which was the piety of the times) consisted chiefly in building churches at home, and performing pilgrimages abroad, especially to the Holy Land; and these spiritual exercises assisted and supported one another; for the most venerable, as well as most elegant models of religious edifices, were then in Palestine. From these the Saxon builders took the whole of their ideas, as may be seen by comparing the drawings, which travellers have given us of the churches yet standing in that country, with the Saxon remains of what we find at home; and particularly in that sameness of style in the latter religious edifices of the Knights Templars (professedly built upon the model of the church of the Holy Sepulchre at Jerusalem) with the earlier remains of our Saxon edifices. Now, the architecture of the Holy Land was Grecian, but greatly fallen from its ancient elegance. Our Saxon performance was indeed a bad copy of it, and as much inferior to the works of St. Helene and Justinian, as theirs were to the Grecian models they had followed; yet still the footsteps of ancient art appeared in the circular arches, the entire columns, the division of the entablature into a sort of architrave, frize, and corniche, and a solidity equally diffused over the whole mass. This, by way of distinction, I would call the Saxon architecture. But our Norman works had a very different original. When the Goths had conquered Spain, and the genial warmth of the climate, and the religion

of the old inhabitants had ripened their wits and inflamed their mistaken piety, both kept in exercise by the neighbourhood of the Saracens, through emulation of their service, and aversion to their superstition, they struck out a new species of architecture, unknown to Greece and Rome, upon original principles, and ideas much nobler than what had given birth even to classical magnificence; *for this northern people, having been accustomed, during the gloom of Paganism, to worship the Deity in groves (a practice common to all nations), when their new religion required covered edifices, they ingeniously projected to make them resemble groves*, as nearly as the distance of architecture would permit, at once indulging their old prejudices, and providing for their present conveniences, by a cool receptacle in a sultry climate; and with what skill and success they executed the project, by the assistance of Saracen architects, whose exotic style of building very luckily suited their purpose, appears from hence, that no attentive observer ever viewed a regular avenue of well-grown trees, intermixing their branches overhead, but it presently put him in mind of the long vista through the Gothic cathedral; or even entered one of the large and more elegant edifices of this kind, but it presented to his imagination an avenue of trees; and this alone is what can be truly called the Gothic style of building. Under this idea of so extraordinary a species of architecture, all the irregular transgressions against art, all the monstrous offences against nature, disappear; everything has

its reason, everything is in order, and an harmonious whole arises from the studious application of means proper and proportionate to the end; for could the arches be otherwise than pointed, when the workmen were to imitate that curve, which branches of two opposite trees make by their insertion with one another? Or could the columns be otherwise than split into distinct shafts, when they were to represent the stems of a clump of trees growing close together? On the same principles they formed the spreading ramification of the stonework in the windows, and the stained glass in the interstices; the one to represent the branches, and the other the leaves of an opening grove, and both concurred to preserve that gloomy light which inspires religious reverence and dread. Lastly, we see the reason of their studied aversion to apparent solidity in these stupendous masses, deemed so absurd by men accustomed to the apparent, as well as real strength of Grecian architecture. Had it been only a wanton exercise of the artist's skill, to show he could give real strength, without the appearance of any, we might indeed admire his superior science, but we must needs condemn his ill judgment; but when one considers that this surprising lightness was necessary to complete the execution of his idea of a sylvan place of worship, one cannot sufficiently admire the ingenuity of the contrivance. This, too, will account for the contrary qualities in what I call the Saxon architecture. These artists copied, as has been said, from the

churches in the Holy Land, which were built on the models of Grecian architecture, but corrupted by prevailing barbarism, and still farther depraved by a religious idea. The first places of Christian worship were sepulchres and subterraneous caverns, low and heavy, from necessity. When Christianity became the religion of the state, and sumptuous temples began to be erected, they yet, in regard to the first pious ages, preserved the massive style, made still more venerable by the church of the Holy Sepulchre, where this style was, on a double account, followed and aggravated." Thus far the learned bishop and enthusiastic admirer of Gothic architecture.

The means used by the Church in those times to advance Christianity in the world, show that those gorgeous edifices were nothing better than *whited sepulchres*, hiding from general view the utmost corruption in doctrine and morals.

The missions which then prevailed, for the cause of religion, present indeed a complete contrast to those of the Apostolic times. The picture is, in fact, reversed: instead of being the subject of persecution, the Church had become the persecutor and most cruel oppressor of the consciences of mankind. The cross was turned into the sword of the warrior, and its triumphs, no longer counted by the number of sinners converted, and of souls renewed by the Holy Ghost, but by the number of its slaughtered victims, and the extent of external homage paid to its hated tyranny.

Mezeray, in his Life of Charles the Great, relates that such was the zeal of that prince to defend and increase the kingdom of Jesus Christ, rather than to enlarge his own empire, that peace could never be obtained of him upon other terms, than that those who were conquered by him, having left their idol worship, should embrace the true, sincere, and eternal religion of Christ; and to engage them to continue stedfast he sometimes took hostages of them, and finding them begin to apostatize, which they uniformly did when they thought they could maintain their ground, he felt compelled to set up a sort of inquisition to keep them in awe.

In his campaigns, bishops, from zeal for the propagation of religion by this ready method, frequently served him as fighting men. Winofrid also, otherwise called Boniface, to whom Bellarmine ascribes the conversion of a great part of Germany, admits that, without the common aid and awe of the prince of the Franks, he could not be able to hinder the pagan rites, and idol sacrileges. So of the conversion of the Vandals, which he ascribes to the monks of Corbie, Alhestus Krautzius writes, "The Vandals were a nation singularly given to the superstitious worship of their idols, till by the arms of the King of Denmark by sea, by those of the Pomeranian on the East, and those of the Christian Prince on the West, *they were forced to become Christians.*"

The manner of converting the Jews was the same. Thus Hesadius the Emperor wrote to Dagobert, King of France, "that he should command all the

Jews in his dominions to turn Christians, and either slay or banish those who would not, who accordingly did so, banishing as many as would not be baptized."

In Dr. Geddes' *History of the Expulsion of the Moriscoes out of Spain*, (a book now rarely to be met with,) is much curious information respecting the proceedings of the ecclesiastics of that country in their efforts to convert the infidels and Jews. The following are a few extracts from Dr. Geddes' work :—

"The Spanish princes being sensible how dangerous a thing it was, by reason of their near neighbourhood to Barbary, to have so many Moors in their dominions, and especially on the coast of the Mediterranean, where most of 'em lived, were at a loss what to do with them: to have murthered them all in cold blood, was a thing that would have filled the world with horror; and to banish them all into Barbary, would be to depopulate their own countries, and to strengthen their enemies by an accession of so many thousands of families; the thing therefore that they did most earnestly desire and pursue, was to make them all Christians. For which reason the kings and nobles were continually calling upon the ecclesiastics, to convert their Moorish subjects, and vassals to Christianity.

"The friars, who went only by starts, and preached a few sermons to these infidels, being very angry with them, because they would not be converted by them, did represent them as a most obstinate and obdurate sort of people, who

were not to be overcome with arguments, nor by any other than violent methods: they did therefore all along advise their princes either to banish the Moors, or to make them all slaves, if they would not turn Christians; or at least, to take all their children from them, and baptize them; by which means the next generation would be all Christians.

"But these methods being reckoned by all that were not piqued by the Moors, having affronted them by their not having turned Christians, upon their preaching to them, to be very hard, if not unlawful ways of converting infidels to the faith; the Council of Toledo having expressly forbid the forcing of infidels to be baptized; and Thomas Aquinas, and most of their other divines having declared it not to be lawful to baptize the children of infidels without their parents' consent; these methods were not used at this time. But besides that, it was extraordinary scandalous to use such violent methods with the Moors, who, when they were regnant, had never forced any of their Christian subjects to change their religion, but had always allowed them the public exercise of their worship: and further, King Ferdinand, when the city of Granada was surrendred to him, had engaged himself by an oath, if the Moors had a mind to remain in Spain, not to give them any disturbance on the account of their religion, but to let them enjoy it with the same freedom as they had done under their own princes.

"For the first seven years after the taking of

Granada, we do not find that the Moors were much persecuted by the Spaniards to oblige them to change their religion, their conversion having been left by Ferdinand, according to his oath, to the arguments, and persuasions of the archbishop, and other ecclesiastics he had settled among them in great numbers.

"But Ferdinand being under no such engagement to the Jews, who were likewise very numerous in Spain at that time, he did within three months after the taking of the city of Granada, by a public edict command all the Jews, if they would not be baptized, to depart with their families within four months, out of all his dominions, upon pain of death: which most of them did; some going into Italy, others to Turkey, and Barbary; but the main body of them went into Portugal; where, for a great sum of money, they obtained leave of King John II. to continue for some months, until they could be provided with ships to carry them off. But notwithstanding, the reason why they did not leave Portugal within the time prefixed was, that the king would not suffer any ships to take them aboard; and by land they durst not go, the Spaniard having made it death for any of them to return into his dominions; they were all, so soon as that term was expired, stripped by the king of all their goods, and sold to his subjects for slaves.

"King Emanuel, who succeeded John, reckoning it to have been both an unjust and dishonourable

thing that his predecessor had done to the Jews, he set them all at liberty again; but at the same time, commanded them all, upon pain of perpetual servitude, either to be baptized within a certain term of months, or to leave Portugal; promising that ships should be provided for all that would depart, at the three chief ports of his kingdom. The Jews who had all left Spain, where they and their ancestors had lived for a great many generations, because they would not turn Christians, did intend to have left Portugal for the same reason; and did accordingly repair with their families to the ports appointed for their embarkation; where, instead of ships to carry them off, they met with a proclamation, prohibiting them, upon pain of death, to embark any where but at Lisbon: to which city, when they were all come with their families, the king commanded all their children, that were under fourteen years of age, to be taken from them, and to be baptized by force: with which unexpected violence, several parents were so enraged, that they threw their children that were under that age into the river, and into wells, and themselves after them. But the time appointed for their embarkation being expired, and no ships being permitted to take any of them aboard, they did, rather than be made slaves again, consent to be baptized.

"The Jews who were at this time baptized in this manner, are reckoned to have been above three hundred thousand men, women, and children: and whereas few, if any of them, were in their hearts

Christians, when they were thus forced to receive baptism; so great numbers of their descendants do to this day, in Portugal, continue to breed up their children in the Jewish religion, notwithstanding the unintermitting cruelties which have ever since been exercised by the Inquisition, upon all of them that have been convicted of having returned to that faith.

"This dispersion of the Spanish Jews is reckoned by all of that nation and religion to have been, both as to hardships, and as to their numbers, nothing inferior to that which followed upon the destruction of Jerusalem; above eight hundred thousand men, women, and children having been driven out of Spain at this time. But to return to the Moors.

"In the year 1499, Ferdinand and Isabel having returned to visit their new conquests, did find, that in the seven years the Granada Moors had been under their government, few or none of them had been converted to Christianity; whereupon they sent to the Archbishop of Toledo, who, at that time, was the famous Ximines, to come to them at Granada; who being arrived, they charged him, as he had any regard for the honour of the Christian religion, the salvation of thousands of souls, and the security of Spain, to take some course or other to convert their Moorish subjects to the Christian faith; who, as they were informed, were no less Mahometans, than they were when they lived under kings of their own religion. Ximines, who was a

man that would not be easily bafled in any thing that he undertook, begun that great work with courting and caressing the chief men among the Moors; and having by rich presents, and greater promises, persuaded some of the first quality among them to turn Christians, their examples were followed by a considerable number of the inferior sort. The Moors both in the city and country being much alarmed and displeased with those conversions, several of their principal men, with whom the archbishop had not been able to prevail, did go about to persuade their kindred and others, neither to be flattered nor bribed out of the religion of their forefathers. The archbishop, so soon as he heard of those counterworkings, *laying all humanity*, saith the writer of his Life, *almost aside*, commanded all those zealots to be apprehended; and having loaded them with irons, he ordered them to be thrown into dungeons, and to be treated in them as the greatest of malefactors. . . . . .

"The Moorish prisoners being unable to withstand such arguments, did yield, and were baptized likewise by the archbishop; who after this commanded all the Moors to deliver their Alchorans, and all their other Arabick books to him: which having been done, he ordered all the books that treated of philosophy and medicine to be preserved, burning all the rest in the marketplace of the city, to the great mortification of the Moors who had not changed their religion: and being resolved to make his harvest as great as it

was possible, he commanded the children of all the Moors, who were called Elkes, to be taken from them, and baptized; upon pretence, that their ancestors were anciently Christian, who had apostatized to the Mahometan sect.

"While the archbishop was going on thus triumphantly with his conversions, the Moors, who were enraged thereby almost to madness, took up arms; and having first barricadoed the streets of the city, they marched in a great body to the house where the archbishop lodged; who having sent one of his servants to them to know what it was they desired; they sent him word, that they desired that the articles whereon they had surrendered the city to the king might be observed; and particularly, that of their having no trouble given them on the account of their religion, which they would sooner die than part with: the archbishop returned a very mild and favourable answer to this message, and continued to give them good words, and large promises of what he would do for them, until the governor of the citadel came to his relief; who having, with very little bloodshed, dispersed the Moors, the archbishop would not treat with them any longer, but as with rebels, who had forfeited, not only all the benefits of their capitulation, but their lives also, by the late uproar.

"Advice coming to the court soon after, that the insurrection was quelled, the king despatched judges to Granada, to condemn all the Moors, who had been any ways concerned in the tumult, as tray-

tors; and having first condemned them, to offer them their lives, if they would turn Christians: which order, having been executed by the judges, fifty thousand Moors, inhabitants of the city of Granada, purchased their lives by consenting to be baptized: by which means the archbishop, when he went from Granada, did not leave one professed Mahometan in that city: though it was reasonably believed that he had not made one true convert all the time that he was there.

"The Bishop of Granada, to whom the instructions of Ximines's converts in the Christian faith was left, ordered the Psalms, the Gospels, and the Epistles to be translated into Arabick for their use, for which method of instruction that bishop was much blamed by Ximines, who thereupon declared, That whenever the Bible should come to be translated into vulgar tongues, it would be of pernicious consequence to Christianity.

"The Inquisition, which had not at that time been erected into such a court as it is now, above twenty years, looking upon all these forced baptisms as good and valid, did exercise all its usual cruelties on such of the Moors as were convicted of having returned to Mahometism, which few, or none of them, had ever left with their hearts.

"No fewer than an hundred thousand, living and dead, present and absent, having been condemned for apostacy by the Inquisition of Sevil in the space of forty years: of which number, four thousand were burnt, and thirty thousand were reconciled, the

rest having made their escape into Barbary, upon their fears that they were in danger of being taken up by that court.

"Through this great Inquisition desolation, Garibai saith three, Ilescas saith five thousand houses were left void, and without inhabitants, within the districts of the Inquisition of Sevil."

The Crusades to the Holy Land illustrate in too remarkable a manner the missionary zeal of the middle ages, to escape notice in this chapter.

Peter, commonly called the Hermit, a native of Amiens in Picardy, had made the pilgrimage to Jerusalem; and being deeply affected with the dangers to which that act of piety then exposed the pilgrims, as well as with the oppression under which the Eastern Christians laboured, formed the bold, and, in all appearance, impracticable design of leading into Asia, from the farthest extremities of the West, armies sufficient to subdue those potent and warlike nations that then held the Holy Land in slavery. He proposed his scheme to Martin II., who then filled the papal chair; but he, though sensible enough of the advantages which must accrue to himself from such an undertaking, resolved not to interpose his authority till he saw a greater probability of success. *He summoned, at Placentia, a council consisting of* 4000 *ecclesiastics and* 30,000 *seculars. As no hall could be found large enough to contain such a multitude, the assembly was held in a plain. Here the pope himself, as well as Peter, harangued the people,* representing

the dismal situation of their brethren in the East, and the indignity offered to the Christian name in allowing the holy city to remain in the hands of the infidels. These speeches were so agreeable to those who heard them, that the whole multitude suddenly and violently declared for the war, and solemnly devoted themselves to perform this service, which they believed to be so meritorious in the sight of God. But though Italy seemed to have embraced the design with ardour, Martin yet thought it necessary, in order to ensure perfect success, to engage the greater and more warlike nations in the same enterprize. Having therefore exhorted Peter to visit the chief cities and sovereigns of Christendom, he summoned another council at Clermont in Auvergne. The fame of this great and pious design being now universally diffused, procured the attendance of the greatest prelates, nobles, and princes; and when the pope and the hermit renewed their pathetic exhortations, the whole assembly, as if impelled by an immediate inspiration, exclaimed with one voice, "It is the will of God! it is the will of God!" These words were deemed so memorable, and so much the effect of a divine impulse, that they were employed as the signal of rendezvous and battle in all future exploits of these adventurers. Men of all ranks now flew to arms with the utmost ardour, and a cross was affixed to their right shoulder by all who enlisted in this holy enterprise.

At this time Europe was sunk in the most pro-

found ignorance and superstition. The ecclesiastics had gained the greatest ascendant over the human mind; and the people, who committed the most horrid crimes and disorders, knew of no other expiation than the observances imposed on them by their spiritual pastors.

All orders of men now deeming the crusades the only road to heaven, were impatient to open the way with their swords to the holy city. Nobles, artizans, peasants, even priests, enrolled their names, and to decline this service was branded with the reproach of impiety or cowardice. The nobles who enlisted themselves were moved, by the romantic spirit of the age, to hope for opulent establishments in the East, the chief seat of arts and commerce at that time. In pursuit of these chimerical projects they sold, at the lowest price, their ancient castles and inheritances, which had now lost all value in their eyes. The infirm and aged contributed to the expedition by presents and money; and many of them, not satisfied with this, attended it in person, being determined, if possible, to breathe their last in sight of that city where their Saviour had died for them. Women themselves, concealing their sex under the disguise of armour, attended the camp.

The greatest criminals were forward in a service which they considered as an expiation for all crimes; and the most enormous disorders were, during the course of these expeditions, committed by men inured to wickedness, encouraged by example, and impelled by necessity. The multitude of adventurers

soon became so great, that their more sagacious leaders became apprehensive lest the greatness of the armament would be the cause of its own disappointment. For this reason they permitted an undisciplined multitude, computed at 300,000 men, to go before them under the command of Peter the Hermit, and Gautier or Walter, surnamed the Moneyless, from his being a soldier of fortune. These took the road towards Constantinople, through Hungary and Bulgaria; and trusting that Heaven, by supernatural assistance, would supply all their necessities, they made no provision for subsistence in their march. They soon found themselves obliged to obtain by plunder what they vainly expected from miracles; and the enraged inhabitants of the countries through which they passed, attacked the disorderly multitude, and slaughtered them without resistance. The more disciplined armies followed after; and passing the straits at Constantinople, they were mustered in the plains of Asia, and amounted in the whole to 700,000 men.

This rage for conquering the Holy Land did not cease with this expedition. It continued for very nearly two centuries, and eight different crusades were set on foot, one after another. The horrid cruelties they committed were such as must have inspired the Turks with the most invincible hatred against them, and made them resist with the greatest obstinacy. They were such as could have been committed only by barbarians inflamed with religious enthusiasm. When Jerusalem was taken, not only

the numerous garrison were put to the sword, but the inhabitants were massacred without mercy and without distinction. No age nor sex was spared, —not even sucking children. Christians, who had been suffered by the Turks to live in that city, led, it is stated, the conquerors into the most private caves, where women had concealed themselves with their children, and not one of them was suffered to escape. What eminently shows the fanaticism by which these conquerors were animated, is their behaviour after this terrible slaughter. They *marched over heaps of dead towards the holy sepulchre; and while their hands were yet polluted with the blood of so many innocent persons, sung anthems to the common Saviour of mankind.* Nay, so far did their religious enthusiasm overcome their fury, that these ferocious conquerors now burst into tears. *If the absurdity and wickedness of this conduct can be exceeded by anything, it must be by what follows. In the year* 1204, *the frenzy of crusading seized the children, who are ever ready to imitate what they see their parents engage themselves in. Their childish folly was encouraged by the monks and schoolmasters; and thousands of those innocents were conducted from the houses of their parents on the faith of these words,—"Out of the mouth of babes and sucklings hast thou perfected praise." Their base conductors sold a part of them to the Turks, and the rest miserably perished.*

The manner in which the Church dealt with those whom she called heretics, was the same. Read the

following extracts from Bishop Newton's Dissertations, discoursing of the Waldenses:—

"Their first and proper name seems to have been *Vallenses*, or inhabitants of the valleys; and so saith one of the oldest writers, Ebrard of Bethune, who wrote in the year 1212: 'They call themselves *Vallenses*, because they abide in the valley of tears,' alluding to their situation in the valleys of Piedmont. They were called *Albigenses* from Alby, a city in the southern parts of France, where also great numbers of them were situated. They were afterwards denominated *Valdenses* or *Waldenses*, from Peter Valdo or Waldo, a rich citizen of Lyons, and a considerable leader of the sect. From Lyons, too, they were called *Leonists*, and *Cathari* from the professed purity of their life and doctrine, as others since have had the name of *Puritans*."

Much hath been written in censure and commendation of this sect both by enemies and friends—by Papists and Protestants. If they have been grossly misrepresented and vilified on one side, they have been amply vindicated and justified on the other; but I will only produce the testimonies of three witnesses concerning them, whom both sides must allow to be unexceptionable—Reinerius, Thuanus, and Mezeray. Reinerius flourished about the year 1254; and his testimony is the more remarkable, as he was a Dominican and inquisitor-general. "Among all the sects, which still are or have been, there is not any more pernicious to the Church than that of the Leonists. And this for three reasons.

The first is because it is older, for some say that it hath endured from the time of Pope Sylvester; others from the time of the Apostles. The second, because it is more general; for there is scarce any country wherein this sect is not. The third, because when all other sects beget horror in the hearers by the outrageousness of their blasphemies against God, this of the Leonists hath a great show of piety; because *they live justly before men, and believe all things rightly concerning God, and all the articles which are contained in the creed, only they blaspheme the Church of Rome and the clergy, whom the multitude of the laity is easy to believe.*"

The credit of Thuanus as an historian is too well established to need any recommendation; and he is so candid and impartial, as to distinguish between their real opinions and those heresies which were falsely imputed to them by their enemies. "Peter Valdo, a wealthy citizen of Lyons, about the year of Christ 1170, gave name to the Waldenses. He (as Guy De Perpignan, Bishop of Elna, in Rousillon, who exercised the office of inquisitor against the Valdenses, hath left testified in writing), leaving his house and goods, devoted himself wholly to the profession of the Gospel, and took care to have the writings of the prophets and Apostles translated into the vulgar tongue. When now in a little time he had many followers about him, he sent them forth as his disciples into all parts to propagate the Gospel. Their fixed opinions were said to be these: that the Church of Rome, because she hath re-

nounced the true faith of Christ, is the woman described in Rev. xvii.; and that barren tree, which Christ himself hath cursed, and commanded to be rooted up; therefore we must by no means obey the pope, and the bishops who cherish his errors; that the monastic life is the sink of the Church, and an hellish institution; its vows are vain, and subservient only to . . . . . ; the orders of the Presbytery are the marks of the great beast which is mentioned in the Apocalypse; the fire of purgatory, the sacrifice of the mass; the feast of the dedication of churches, the worship of saints, and propitiations for the dead, are inventions of Satan. To these, the principal and certain heads of their doctrine, *others were feigned and added concerning marriage, the resurrection, the state of the soul after death, and concerning meats.*"

Mezeray, the celebrated historiographer of France, is short, but full to our purpose; for he saith, that "*they had almost the same opinions as those who are now called Calvinists.*"

It cannot be objected that this is Protestant evidence; for they were all three members of the Church of Rome. In the *thirteenth* century, the Waldenses and the Albigenses (continues Bishop Newton) had spread and prevailed so far, and were prevailing still farther, that the pope thought it necessary to exert his utmost efforts to suppress them. For this purpose, *the first crusade was proclaimed of Christians against Christians, and the office of Inquisition was first erected*—the one to

subdue their bodies, the other to enslave their souls. It is enough to make the blood run cold to read of the horrid murders and devastations of this time—how many of these poor innocent creatures were sacrificed to the blind fury and malice of their enemies. It is computed that in France alone were slain a million. And what was the consequence of these shocking barbarities? No writer can better inform us than the wise and moderate historian, Thuanus:—"Against the Waldenses," saith he, "when exquisite punishments availed little, and the evil was exasperated by the remedy which had been unseasonably applied, and their number increased daily, at length complete armies were raised, *and a war of no less weight than what our people had before waged against the Saracens, was decreed against them;* the event of which was, that they were either slain, put to flight, spoiled everywhere of their goods and dignities, and dispersed here and there, than that, convinced of their error, they repented. So that they who had at first defended themselves by arms, at last, overcome by arms, fled into Provence and the neighbouring Alps of the French territory, and found a shelter for their life and doctrine in those places. Part withdrew into Calabria, and continued there a long while, even to the pontificate of Pius IV. Part passed into Germany, and fixed their abode among the Bohemians, and in Poland and Livonia. *Others, turning to the west, obtained refuge in Britain.*"

Some readers may wish here to know precisely

what were the doctrines of these Waldensians. They are thus given by the Centuriators of Magdeburgh :—

"In articles of faith, the authority of the Holy Scripture is the highest; and for that reason it is the rule of judging; so that whatsoever agreeth not with the word of God, is deservedly to be rejected and avoided.

"The decrees of fathers and councils are so far to be approved, as they agree with the word of God.

"The reading and knowledge of the Holy Scriptures is free and necessary for all men, the laity as well as the clergy; yea, and the writings of the prophets and Apostles are to be read rather than the comments of men.

"The sacraments of the Church of Christ are two, baptism and the supper of the Lord.

"The receiving in both kinds for priests and people was instituted by Christ.

"Masses are impious; and it is madness to say masses for the dead.

"Purgatory is an invention of men; for they who believe go into eternal life; they who believe not, into eternal damnation.

"The invocating and worshipping dead saints is idolatry.

"The Church of Rome is the woman described in the Apocalypse, 'drunken with the blood of the saints,' &c.

"We must not obey the pope and his bishops;

because they are the wolves of the Church of Christ.

"The pope hath not the primacy over all the Churches of Christ, neither hath he the power of both swords.

"That is the Church of Christ which heareth the sincere word of Christ, and useth the sacraments instituted by him, in what place soever it exist.

"Vows of celibacy are inventions of men, and occasions of the most abominable wickedness.

"So many orders are so many characters of the beast.

"Monkery is a stinking carcase.

"So many superstitious dedications of churches, commemorations of the dead, benedictions of creatures, pilgrimages; so many forced fastings, so many superfluous festivals, these perpetual bellowings (meaning the singing and chanting) of unlearned men, and the observations of the other ceremonies, manifestly hindering the teaching and learning of the word, are diabolical inventions.

"The marriage of priests is lawful and necessary."

Concerning those Protestant Christians of the middle ages, Bzovius, in his *Ecclesiastical Annals*, relates:—"Whilst these things were transacting, the sacred militia, which is commonly called a crusade, was everywhere collected against the obstinate and wicked Bohemians. Pope Martin V. had ordered it.

"And now from all the Christian kingdoms, on every side, in which the crusade was proposed,

forces were collected, whose number is said to have amounted to 150,000 men in arms."

Oh! what a state for Christianity to have come to! Can the religion of the God of love and Prince of peace be degraded to a lower depth of infamy? Yes. Popery has accomplished even this, by enrolling amongst her saints the chief actor in this wholesale butchery, and founder of incomparably the most cruel engine of tyranny ever established in the world, the Inquisition, to be statedly worshipped by her people!

Rome may disavow all persecution and intolerance when convenient, and search out isolated acts of cruelty perpetrated by Protestants, just escaping perhaps from her own teaching, and breathing her spirit, and place them as a sort of set-off to her own acts; but so long as Dominick holds his place amongst her saints and intercessors, she only adds, by denial of his principles, hypocrisy to impiety. I speak of the Church of Rome in the hands of its teachers and advocates. Within her external communion there are individuals who abhor such deeds as much as any, and who must shrink from using, therefore, the prayer which their Church puts into their lips on the day devoted to the solemnities of this saint. Such Catholics, whatever they may think, are dissenters in the bosom of their Church; a thorough Romanist must be a persecutor.

Summa est religionis imitari quem colimus.

Indeed Dominick is no ordinary saint in the

Roman Calendar, as will appear by reference to the "Acta Sanctorum," the most authentic lives of the saints which Roman Catholics possess. The following is from the "Romanum Breviarium," and every priest,—Newman, Oakely, and the rest—must repeat it on every 4th of August.

"*Collect for St. Dominick's Day.*

"O God, who didst vouchsafe to illuminate thy Church with the merits and doctrine of blessed Dominick thy confessor; grant that by his intercession it may not be deprived of *temporal help*, and may profit in spiritual increase. Through the Lord."

"*This man*," adds the Church, in the same service, "*accomplished all which the Lord spoke to him, and the Lord said, Enter into my rest. This is he who despised the life of the world and reached the heavenly kingdom.*"

"Avenge, O Lord, thy slaughter'd saints, whose bones
Lie scatter'd on the Alpine mountains cold;
Ev'n them who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not; in thy book record their groans
Who were thy sheep, and in their ancient fold,
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyr'd blood and ashes sow
O'er all th' Italian fields, where still doth sway
The Triple tyrant: that from these may grow
A hundredfold, who having learn'd thy way,
Early may fly the Babylonian woe." MILTON.

CHAPTER IV.

THE MISSION OF THE REFORMATION.

"At the very instant that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven."—TETZEL.

IT has been sometimes asked: What did the Reformers do towards promoting the evangelization of the world? The answer is, They did much under God, indirectly, in this great work. Paganism had long usurped the place of Christianity in Europe. Against this heathenism they laboured, and preached, and wrote, and where they prevailed they unpaganized the Church, and set her free.

The state of papal Christianity, for centuries before the Reformation, was almost beyond belief deplorable: as related by Roman Catholic authors, preachers, &c., of the times.

"Behold, the nine hundredth year of the Redeemer begins," (writes Baronius, in his Annals,) "in which a new age commences, which, by reason of its asperity and barrenness of good, has been wont to be called the iron age, and by the deformity of its

exuberant evil, the leaden age, and by its poverty of writers, the dark age."

Again :—

"What was then the face of the holy Roman Church? How exceedingly foul was it, when most powerful, and sordid, and abandoned women ruled at Rome; at whose will the sees were changed, bishops were presented, and, what is horrid to hear and unutterable, false pontiffs, their lovers, were intruded into the chair of Peter, who are only written in the catalogue of Roman pontiffs for the sake of marking the times! For who can affirm that men illegally intruded by wicked women of this sort were Roman pontiffs?"

Of the conclusion of the grand papal schism, when two and then three rival Popes appeared in the world, he gives the following account :—

"Let us see what remedy they had first recourse to in order to extinguish this three-headed beast who had issued from the gates of hell. A remedy was devised, precisely similar to that which the poets feigned in destroying the fabulous Cerberus, namely, the filling of his jaws with a pitchy mouthful, by giving them something to eat, so that they should altogether leave off barking. But let us see who it was that prepared that remedy which the unhappiness of the times demanded. Otho faithfully relates it as follows: 'A certain pious priest, named Gratian, seeing this most wretched state of the Church, and his zealous piety filling him with compassion for his mother, he approached the above-

mentioned men, and prevailed upon them by money to depart from the holy see, the revenues of England being made over to Benedict, because he appeared to be chief authority. Upon this account, the citizens elected the aforesaid priest for their Pope, as being the liberator of the Church, and called him Gregory VI.'"

Concerning the Popes generally, for nearly 150 years, Genebrard, in his Chronicles, relates that "about fifty popes, namely, from John VIII., who succeeded the holy Popes Nicolas and Adrian II., to Leo IX., deserted wholly the virtue of their predecessors, being apostate, rather than apostolical." Of so many popes, five only are even slightly praised.

The following is related by Matthew Paris, in 1246, concerning the grievances of the kingdom of England in 1246, as stated by the nation at that period. It is historically of great interest, particularly in days of revived papal aggression:—

"The kingdom of England is aggrieved, forasmuch as our lord the pope is not content with the subsidy which is called Peter's pence, but extorts from all the clergy a heavy contribution, and still strives to extort many more still more oppressive; and he does this without the agreement or consent of our lord the king, against the ancient customs, liberties, and rights of the kingdom, and against the appeal and remonstrances of the king's commissioners, and of the kingdom made in council. Also the Church and kingdom are aggrieved, forasmuch as

the patrons of the Church cannot present fit clergymen to those which are vacant, as our lord the pope has conceded to them by his letters; but the churches are granted to Romans, who are wholly ignorant of the language of the country, to the peril of souls, and they carry the money out of the kingdom, impoverishing it beyond measure.

"Also the kingdom is aggrieved by the purveyances made by our lord the pope, and by the exaction of pensions against the tenor of his letters, in which it is contained, that all the retainings made in England, he only intended to confer twelve livings after the finishing of the said letters; but we believe that many more benefices were disposed of, and purveyances made by him afterwards.

"Also the kingdom is aggrieved, forasmuch as Italian succeeds to Italian, and the English are drawn out of the kingdom by apostolical authority in their suits contrary to the customs and written laws of the kingdom, and contrary to the indulgences granted by the predecessors of our lord the pope to the king and to the kingdom of England. Also, it is aggrieved by the frequent arrivals of that infamous declaration the '*non obstante*,' *by which the sanctity of oaths, the ancient customs, the force of Scripture, the authority of grants, the statutes, rights, and privileges are weakened and vanish, so that an infinite number of persons in England are grievously oppressed and afflicted.*"

The following extracts from a sermon, delivered by Grossetête, Bishop of Lincoln, before Innocent

IV. in council, A.D. 1250, are graphically descriptive of the times:—"Bad shepherds, the dearth of good ones, and the multiplication of the bad, are the cause of corruption of the Christian faith and religion; they are the cause of infidelity, schism, heretical wickedness, and vicious manners, throughout the whole world."

He speaks of such, again, as "making the house of prayer a den of thieves . . . . as men stained with every species of crime, wickedness, and abomination . . . . But what is the primary and original cause, fountain, and origin of this so-great evil? I tremble and fear exceedingly to speak it, and yet I dare not be silent. The cause, fountain, and origin of this evil is this court, not only because it does not disperse these evils, and does not purge these abominations, when she alone can best do this, and is particularly called upon to do it, but also because she only, by her dispensations, provisions, and collations of the pastoral cure, appoints, in the light of day, such shepherds as are above mentioned, the destroyers of the world; and, in order that she may provide a livelihood for some one, delivers many souls, for whose eternal life the Son of God was willing to be condemned to a most vile death, to be devoured by all the beasts of the field, and to eternal death."

The following are some curious extracts from the Revelations of St. Bridget, who died A.D. 1373, and was canonized by Pope Boniface IX., A.D. 1391 [Cologne edition, 1629]. These revelations were

recognised by the Councils of Constance and Basil, and by Popes Urban VI., Martin V., and Paul V. :—

"*The Son of God speaks to the Church.*

"I am the Creator of all. I was begotten of the Father before Lucifer. . . . . Now, therefore, I complain of the head of my Church, who sitteth in my seat, which I delivered to Peter and his successors to sit in with a threefold dignity and authority—first, that they should have the power of binding and loosing souls from sin; secondly, that they should open heaven to the penitent; thirdly, that they should shut heaven against the accursed and the mockers. But thou, who oughtest to loosen souls and present them to me, truly thou art the slayer of souls. For I have appointed Peter the pastor and preserver of my sheep; but you are their disperser and lacerator. You are worse than Lucifer; for he envied me, and desired to slay me only in order that he might rule in my place. But you are worse than he; forasmuch you not only slay me, by removing me from thee by thy evil works, but you also slay souls by your bad example. I redeemed souls with my blood, and committed them to thee as to a faithful friend; but thou betrayest them to the inveterate enemy from whom I redeemed them. You are more unjust than Pilate, who sentenced no one to death besides me; but you not only condemn me, as if I were the Lord of no one, and as if I were worthy of no good thing, but you also condemn innocent souls, and dismiss the

guilty. You are more merciless than Judas, who sold me only; but you not only sell me, but also the souls of my elect, for thy vile gain, and for an empty name. You are more abominable than the Jews; they crucified my body only, but you crucify and punish the souls of my elect, to whom your malice and wrong are more bitter than my sword. Therefore, because thou art like unto Lucifer, more unjust than Pilate, more cruel than Judas, and more abominable than the Jews, I justly complain of thee. But truly the words which I spake, and the works which I wrought in the world, are altogether, as it were, forgotten and neglected, which is owing to none so much as the prelates of the Church, who are filled with pride and covetousness, and with the putridity of corporeal enjoyments. These bad prelates of the Church, filled with the malignity of the evil spirit, have left men examples injurious to their souls; and therefore it behoves me to exact from them plenary justice, by inflicting judgments upon them, and by blotting them out of the book of life, and by placing them in hell, near my enemy, Lucifer, to be everlastingly tortured in the infernal regions."

The remaining part cited of the revelations to this female saint, are left in their original, for obvious reasons:—"Orta est abusio gravis, in hoc, quod laicis bona ecclesiæ donantur, qui uxores non ducunt propter nomen canonicale, sed impudenter habent concubinas in domibus suis perdies, et in lectis pernoctes, dicentes audacter, nos non licet esse in con-

nubio, quia canonici sumus. Presbyteri, etiam diaconi et subdiaconi, olim in infamiam immundæ vitæ maximè abhorrebant. Nunc autem quidam illorum manifeste lætantur in eo quod meretrices eorum intumescente ventre veniunt inter alias ambulare. Nec etiam pudet eos si ab amicis eorum dicitur eis, Ecce, domine, citò natus erit vobis filius vel filia. Portæ monasteriorum indifferenter clericis et laicis, quibus placet sororibus introitum dare etiam in ipsis noctibus sunt apertæ. *Et ideo talia loca similiora lupanaribus, quam sanctis claustris.*"

Proofs of the total corruption of the Papal Church, in its head and members, crowd upon us. "Two persons, assuming for themselves" (writes Bzovius, in his Annals) "the Roman pontificate—one with the best possible title, and the other with the greatest injustice, the Church was divided. There was a great excitement among the clergy at that time for obtaining benefices and dignities. Some applied to Boniface, others to Peter de Luna, and, what is worse, those who had gained anything from Boniface without obtaining a diploma, or had extorted anything from Peter which they did not think they could safely retain, the former ran to Peter, and the latter from Peter to Boniface, and, by a vile sort of mercantile reciprocity, without any just title, occupied benefices and dignities, content with a mere verbal collation, and some of them not even supported by this. Hence a great confusion arose in the hierarchy—some without any mission, and many

commissioned indeed, but supported by no testimonials.

The following is from Labbæus, relating to the deposition of Pope Eugenius, A.D. 1439. "The General Council of Basil . . . . pronounces, decrees and declares, the above-mentioned Pope Eugenius to have been, and to be notoriously and manifestly contumacious, disobedient to the mandates and precepts of the universal Church, and persevering in open rebellion, a constant violator and despiser of the sacred canons of councils, a notorious disturber of the peace and unity of the Church, a notorious scandaliser of the universal Church, a simoniac, a perjured man, incorrigible, schismatical, wandering from the faith, an obstinate heretic, &c. Him therefore for these reasons the same holy council declares, and pronounces, to be justly deprived of the papacy, and Roman high priesthood."

To this decree of the council the Pope responds:— "Eugenius, bishop, servant of the servants of God, &c. After the fashion of Dioscorus, and the condemned Council of Ephesus, they have proceeded, with inexpiable depravity, to a certain venomous and execrable sentence of deprivation of the dignity and office of the chief apostleship . . . . and now they prosecute the same enterprise so vehemently, as far as lies in their power, that *the evil spirits of the whole world seem to have collected in that den of robbers at Basil.* . . . . We decree and declare, that all and each of the above were and are schismatics and heretics; and, in addition to the punish-

ments declared in the aforesaid Council of Ferrara, with all their aiders and defenders of every condition, that they may receive a deserved portion with the aforesaid Corah, Dathan, and Abiram, they shall be punished with suitable punishments."

The Abbé Fleuri, in his Ecclesiastical History, gives the following account of Pope Paul II. "The laws which the cardinals had passed in the conclave, and which they made the new pope swear to observe, were, that he should continue the war against the Turks: that he should restore the ancient discipline of the Roman court: that within three years he should assemble a general council: that he should not increase the number of cardinals beyond twenty-four, &c. It was necessary to reduce these laws to practice, and herein was the difficulty.

The pope, who when he was cardinal had sworn to do this, and who had confirmed his oath as soon as he was elected pope, thought little of violating it. The pope, however, to obtain the goodwill of the cardinals, raised their dignity by some striking privileges. He caused them to wear silk mitres, similar to those which the sovereign pontiffs alone had previously carried. He permitted their horses and mules to have scarlet cloths, and he desired that the cardinals' caps should be of red silk."

The next extract is from André du Chêsne, the King of France's historiographer, concerning Pope Alexander VI.:—

"But this not yet sufficing for the daily expenses of himself and Cæsar, he resolved to poison all the

richest prelates and cardinals of his court, in order that, by applying their fortunes to the revenue, he might have the means of more plentifully assuaging the ardent and insatiable thirst of his son, the duke. Guicciardini, Arnaud, and several other writers, say that he would have executed this, if the admirable providence of God had not otherwise arranged it; *for, through the mistake of his butler, the poisoned wine was offered to himself, Cæsar, and Cardinal Adrian, who had great credit and influence with them; so that those, whose deaths they had planned, escaped, and they were themselves poisoned.*

"Valentine, invited to the same supper" (writes Guicciardini, in his "History of Italy,") "had determined to poison Adrian, Cardinal of Corneto, in whose garden they were to sup, since it is a notorious fact, that it was both his and his father's constant custom, not only to make use of poison to rid themselves of their enemies, and to secure themselves against their suspicions, but also, from their wicked covetousness, to deprive rich persons of their property. *The whole of Rome assembled round the dead body of Alexander, in St. Peter's, with incredible joy—not being able to satisfy themselves with beholding dead a serpent, who, by his immoderate ambition and pestiferous perfidy, with every instance of horrible cruelty, and monstrous lust, and unheard-of avarice, selling things sacred and profane, without distinction, had poisoned the whole world.*"

To come down to the memorable period of the

Council of Trent, Cornelius, Bishop of Bitonto, thus addresses the fathers:—

"Has not that fervent love towards each other and the state perished, upon account of which formerly all Christians were called brothers—a sweet and precious name, so that the prediction of St. Paul is fulfilled, 'Men shall be lovers of themselves?' Unless truly this had perished, there would not have been a general degeneracy from those holy morals, and from those honourable ordinances, which, when they were observed, always enlarged our commonwealth; *for with what monsters of baseness, with what a heap of filth, with what a pestilence are not both the priests and the people corrupted in the holy Church of God!* I place my case in your hands, O fathers. *Begin with the sanctuary of God, and see if any modesty, any shame, any hope, or reasonable expectations remain of good living. If there be not unrestrained and unconquerable lust, a singular audacity and incredible wickedness.*

"I say nothing" (speaks out another in the same council, Father Francis Anthony Paganus) "of public adulteries, rapes, and robberies. I pass over the great effusion of Christian blood, unlawful exactions, impositions gratuitously accumulated, and, for whatever cause they were introduced, persevered in without cause, and innumerable oppressions of this kind. I pass over the proud pomp of clothing, extraordinary expenses beyond the requirements of life, drunkenness, surfeits, *and the inordinate filthiness*

of luxury, such as never took place before; womankind was never less modest and bashful, young men were never more unbridled and undisciplined; the old were never more irreligious and foolish. In fine, never was there in all persons less fear of God, honour, virtue, and modesty, and never more carnal licentiousness, abuse, and irregularity."

Such were the morals of Christendom when God raised up the Reformers. Let now the religious practices of the Church be viewed :—

"This similitude of the Popish and Pagan religion" (writes Bishop Middleton, in his celebrated "Letters from Rome") "seemed so evident and clear, and struck my imagination so forcibly, that I soon resolved to give myself the trouble of searching into the bottom of the notion, and to explain and demonstrate the certainty of it, by exhibiting and comparing together the principal and most obvious parts of each worship."

The first thing noticed by the bishop was "the use of incense or perfume in the religious offices of the Romish Church, as plainly of heathen origin. In the old bas-reliefs or pieces of sculpture, where any heathen sacrifice is represented, we never fail to observe a boy in sacred habit, which is always white, attending on the priest, with a little chest or box in his hands, in which this incense was kept for the use of the altar; and in the same manner still, in the Church of Rome, there is always a boy in surplice, waiting on the priest at the altar with sacred utensils, and, among the rest, the thuribulum,

or vessel of incense, which, being set on fire, the priest, with many motions and crossings, waves several times, as it is smoking, around and over the altar, in different parts of the service."

The next thing which attracted his notice, was their use of holy water:—"This ceremony is so notoriously and directly transmitted to them from Paganism, that their own writers make not the least scruple to own it. The Jesuit, La Cerdue, in his 'Notes on a Passage of Virgil,' where this practice is mentioned, says, 'That hence was derived the custom of holy Church to provide purifying or holy water at the entrance of their churches.' 'Aquaminarium, or amula,' says the learned Montfaucon, 'was a vase of holy water, placed by the heathens at the entrance of their temples, to sprinkle themselves with.'

"And the custom of sprinkling themselves was so necessary a part of all their religious offices, that the method of excommunication seems to have been by prohibiting to offenders the approach and use of the holy-water pot. The very composition of this holy water was the same also among the heathens as it is now among the Papists, being nothing more than a mixture of salt with common water; and the form of the sprinkling-brush, called by the ancients aspersorium, or aspergillum, which is much the same with what the priests now make use of, may be seen in bas-reliefs, or ancient coins, wherever the insignia or emblems of the Pagan priesthood are described, of which it is generally one. I do not

at present recollect whether the ancients went so far as to apply the use of this holy water to the purifying or blessing their horses, asses, and other cattle; or whether this be an improvement of modern Rome, which has dedicated a yearly festival peculiarly to this service, called, in their vulgar language, the benediction of horses, which is always celebrated with much solemnity in the month of January, when all the inhabitants of the city and neighbourhood send up their horses, asses, &c. to the convent of St. Anthony, near St. Mary-the-Great, where a priest in surplice, at the church door, sprinkles with his brush all the animals singly, as they are presented to him, and receives from each owner a gratuity, proportionable to his zeal and ability. Amongst the rest, I had my own horse blest at the expense of about eighteen-pence of our money, as well to satisfy my own curiosity, as to humour the coachman, who was persuaded, as the common people generally are, that some mischance would befal them within the year if they wanted the benefit of this benediction."

The bishop next remarks on the lamp, or small light, burning before the altar in the church:—"This piece of superstition had been found of old so beneficial to the priesthood, that it could not fail of being taken into the scheme of the Romish worship, where it reigns at this day in as full height and vigour as in the ages of Pagan idolatry, and in so gross a manner, as to give scandal and offence even to some of their own communion. Polydore

Virgil, after having described this practice of the ancients, "In the same manner," says he, "do we now offer up in our churches little images of wax; and as oft as any part of the body is hurt, as the hand or foot, &c., we presently make a vow to God, or one of his saints, to whom, upon our recovery, we make an offering of that hand or foot in wax; which custom is now come to that extravagance, that we do the same thing for our cattle as we do for ourselves, and make offerings on account of our oxen, horses, sheep, where a scrupulous man will question whether in this we imitate the religion or superstition of our ancestors."

Upon the churches themselves and the images set up in them, Middleton remarks:—"When a man is once engaged in reflections of this kind, imagining himself in some heathen temple, and expecting as it were some sacrifice, or other piece of paganism to ensue, he will not be long in suspence before he sees the finishing act and last scene of genuine idolatry, in crowds of bigot votaries prostrating themselves before some image of wood or stone, and paying divine honours to an idol of their own erecting. Should they squabble with us here about the meaning of the word idol, St. Jerome has determined it to the very case in question, telling us, that by idols are to be understood the images of the dead: and the worshippers of such images are used always in the style of the fathers, as terms synonymous and equivalent to Heathens or Pagans.

"But our notion of the idolatry of modern Rome

will be much heightened still and confirmed, as oft as we follow them in those temples, and to those very altars which were built originally and dedicated by their heathen ancestors, the old Romans, to the honour of their pagan deities: where we shall hardly see any other alteration than the shrine of some old hero filled now with the meaner statue of some modern saint: nay, they have not always, as I am well informed, given themselves the trouble of making even this change, but have been content, sometimes, to take up with the image just as they found it; only baptized, as it were, and consecrated anew by the imposition of a Christian name: this their antiquaries will not scruple to put stangers in mind of, in showing their churches; and it was, I think, in that of St. Agnes, where they showed me an antique statue of a Young Bacchus, which, with a new name and some little change of drapery, stands now worshipped under the title of a female saint. And as it is in the Pantheon, 'tis just the same in all the other heathen temples that still remain in Rome; they have only pulled down one idol to set up another in its place, and changed rather the name than the object of their worship. Thus the little temple of Vesta, near the Tiber, mentioned by Horace, is now possessed by the Madonna of the Sun; that of Fortuna Virilis, by Mary the Egyptian; that of Saturn (where the public treasure was anciently kept) by St. Adrian; that of Romulus and Remus, in the Via Sacra, by two other brothers, Cosmas and Damianus; that of

Antonia the Godly, by Laurence the Saint. At the foot of Mount Palatin, in the way between the Forum and Circus Maximus, on the very spot where Romulus was believed to have been suckled by the wolf, there stands another little round temple, dedicated to him in the early times of the republic, into which, from the elevation of the soil without, we now descend by a great number of steps. It is mentioned by Dionysius of Halicarnassus, who says, that in his time there stood in it a brazen statue, of antique work, of the wolf giving suck to the infant brothers; because of the wonderful escape which Romulus had in this very place, when exposed in his infancy to perish in the Tiber. As soon as he came to be a god, he was looked upon as singularly propitious to the health and safety of young children; from which notion it became a practice for nurses and mothers to present their sickly infants before his shrine in this little temple, in confidence of a cure or relief by his favour. Now when this temple was converted afterwards into a church; lest any piece of superstition should be lost, or the people think themselves sufferers in the change, by losing the benefit of such a protection for their children; care was taken to find out in the place of the heathen god, a Christian saint, who had been exposed too, it seems, in his infancy, and found by chance like Romulus; and for the same reason is believed to be just as fond of and indulgent to children as their old deity had been: and thus the worship

paid before to Romulus, being now transferred to one Theodorus, the old superstition still subsists, and the custom of presenting children at this shrine continues to this day without intermission; of which I myself have been a witness, having seen, as oft as I looked into this church, ten or a dozen women, decently dressed, each with a child in her lap, sitting with silent reverence before the altar of the saint, in expectation of his miraculous influence on the health of the infant. In reconsecrating these heathen temples to the Popish worship, that the change might be the less offensive, and the old superstition as little shocked as possible, they generally observed some resemblance of quality and character in the saint they substituted to the old deity. If in converting the profane worship of the Gentiles, says the describer of modern Rome, to the pure and sacred of the Church, the faithful use to follow some rule and proportion, they have certainly hit upon it here, in dedicating to Madonna, or Holy Virgin, the temple formerly sacred to the Bona Dea, or Good Goddess. But they have more frequently on these occasions had regard rather to a similitude of name between the old and new idol: thus in a place formerly sacred to Apollo, there now stands the church of Apollinaris; built there, as they tell us, that the profane name of that deity might be converted into the glorious one of this martyr: and where there anciently stood a temple of Mars, they

have erected a church to Martina with this inscription:—

"*Martirii gestans virgo Martina coronam,*
Ejecto hinc Martis numine, templa tenet.
"Mars hence expell'd; Martina, martyr'd maid,
Claims now the worship which to him was paid.

"In another place I have taken notice of an altar erected to one St. Baccho. The old Romans, we know, had their gods, who presided peculiarly over the roads, streets, and highways, called Viales, Semitales, Capitales; whose little temples or altars, decked with flowers, or whose statues at least, coarsely carved of wood or stone, were placed at convenient distances in the public ways, for the benefit of travellers, who used to step aside to pay their devotions to these rural shrines, and beg a prosperous journey and safety in their travels. Now this custom prevails still so generally in all Popish countries, but especially in Italy, that one can see no other difference between the old and present superstition, than that of changing only the name of the deity, and Christening as it were the old *Hecate in Triviis*, by the *new* name of *Maria in Trivio*, under which title I have observed one of the churches dedicated in this city. But what gave me still the greater notion of the superstition of these countries was to see those little oratories, or rural shrines, sometimes placed under the cover of a tree or grove, agreeably to the descriptions of the old idolatry, in the sacred as well as the profane writers, or more generally raised on

some eminence, or, in the phrase of Scripture, on high places; the constant scene of idolatrous worship in all ages—it being an universal opinion among the heathens, that the gods, in a peculiar manner, loved to reside on eminences, or tops of mountains, which Pagan notions prevail still so generally with the Papists, that there is hardly a rock or precipice, however dreadful or difficult of access, that has not an oratory, or altar, or crucifix, at least, planted on the top of it. When we enter their towns, the case is still the same as it was in the country. We find everywhere the same marks of idolatry, and the same reasons to make us fancy that we are still treading Pagan ground; whilst at every corner we see images and altars, with lamps or candles burning before them, exactly answering to the decriptions of the ancient writers, and to what Tertullian reproaches the heathens with—that their streets, their markets, their baths were not without an idol.

"But, above all, in the pomp and solemnity of their holidays, and especially their religious processions, we see the genuine remains of heathenism, and proof enough to convince us, that this is still the same Rome which old Numa first tamed and civilized by the arts of religion, *who*, as Plutarch says, *by the institution of supplications and processions to the gods, which inspire reverence, whilst they give pleasure to the spectators, and, by pretended miracles and divine apparitions, reduced the fierce spirits of his subjects under the power of superstition.* The descriptions of the religious pomps

and processions of the heathens came so near to what we see on every festival of the Virgin or other Romish saint, that one can hardly help thinking the Popish ones to be still regulated by the old ceremonial of Pagan Rome. At these solemnities, the chief magistrate used frequently to assist in robes of ceremony, attended by the priests in surplices, with wax candles in their hands, carrying, upon a pageant or thensa, the images of their gods, dressed out in their best clothes. These were usually followed by the principal youth of the place, in white linen vestments or surplices, singing hymns in honour of the god whose festival they were celebrating, accompanied by crowds of all sorts that were initiated in the same religion, all with flambeaux or wax candles in their hands. This is the account which Apuleius and other authors give us of a Pagan procession; and I may appeal to all who have been abroad, whether it might not pass quite as well for the description of a Popish one.

"If we examine the pretended miracles and pious frauds of the Church of Rome, we shall be able to trace them all from the same source of Paganism, and find that the priests of new Rome are not in the least degenerated from their predecessors, in the art of imposing on their fellow-citizens by the forgery of these holy impostures, which, as Livy observes of old Rome, were always multiplied in proportion to the credulity and disposition of the poor people to swallow them. In the early times of the Republic, in the war with the Latins, the

gods, Castor and Pollux, are said to have appeared on white horses in the Roman army, which, by their assistance, gained a complete victory. In memory of which, the General Posthumius vowed and built a temple publicly to these deities; and for the proof of the fact, there was shown, we find in Cicero's time, the marks of the horses' hoofs on a rock at Regillum, where they first appeared. Now this miracle, with many others I could mention of the same kind, has, I dare say, as authentic an attestation as any which the Papists can produce; the decree of a senate to confirm it; a temple erected in consequence of it; visible marks of the fact on the spot where it was transacted, and all this supported by the concurrent testimony of the best authors of antiquity, amongst whom Dionysius of Halicarnassus says, that there were subsisting in his time at Rome many evident proofs of its reality, besides a yearly festival, with a solemn sacrifice and procession in memory of it; yet for all this, these stories were but the jest of men of sense in the time of heathenism, and seem so extravagant to us now, that we wonder there could ever be any so simple as to believe them. What better opinion, then, can we have of all those of the same stamp in the Popish legends, which seem plainly to be built on this foundation, and copied after this very original? For they show us, in many parts of Italy, the marks of hands and feet on rocks and stones, said to have been effected miraculously by the apparition of some saint or angel on the spot, just as the impression of Hercules' feet was shown

of old on a stone in Scythia, exactly resembling the footsteps of a man. They have many stories likewise of saints and angels fighting visibly for them in their battles against the infidels, with churches and public monuments erected in testimony of such miracles, which, though full as ridiculous as that abovementioned, are not yet supported by half so good evidence of their reality. Their miraculous images, which we see in all their great towns, said to be made by angels, and sent to them from heaven, are but the old fables revived of the image of Diana, dropt from the clouds, or the palladium of Troy, which, according to old authors, was a wooden statue, three cubits long, which fell from heaven. Nothing is more common among the miracles of Popery, than to hear of images that, on certain occasions, had spoken, or shed tears, or sweat, or bled; and do not we find the very same stories in all the heathen writers? Of which I could bring numberless examples from old as well as new Rome, from Pagan as well as Popish legends. Rome, as the describer of it says, abounds with these treasures, or speaking images; but he laments the negligence of their ancestors, in not recording, so particularly as they ought, the very words and other circumstances of such conversations. They show us here an image of the Virgin, which reprimanded Gregory the Great for passing by her too carelessly; and in St. Paul's Church, a crucifix which spoke to St. Bridgith.

"Duranthus mentions another Madonna, which spoke to the sexton in commendation of the piety of

one of her votaries. And did not the image of Fortune do the same, or more, in old Rome, which, as authors say, spoke twice in praise of those matrons, who had dedicated a temple to her? They have a church here dedicated to St. Mary the Weeper, or to a Madonna famous for shedding tears. They show us an image too of our Saviour, which for some time before the sacking of Rome wept so heartily, that the good fathers of the monastery were all employed in wiping its face with cotton. And was not the case just the same among their ancestors when, on the approach of some public calamity, the statue of Apollo, as Livy tells us, wept for three days and three nights successively? They have another church built in honour of an image which bled very plentifully from a blow given it by a blasphemer. And were not the old idols, too, as full of blood, when, as Livy relates, all the images in the temple of Juno were seen to sweat with drops of it? The Popish writers themselves are forced to allow that many, both of their reliques and miracles, have been forged by the craft of priests, for the sake of money and lucre. Duranthus, a zealous defender of all their ceremonies, gives several instances of the former, particularly of the bones of a common thief, which had for some time been honoured with an altar, and worshipped under the title of a saint. And for the latter; Lyra, in his comment on Bell and the Dragon, observes, that sometimes also in the church very great cheats are put upon the people, by false miracles, contrived or

countenanced at least by their priests for some gain and temporal advantage. And what their own authors confess of some of their miracles, we may venture, without any breach of charity, to believe of all the rest. Aringhus, in his account of subterraneous Rome, acknowledges this conformity between the Pagan and Popish rites, and defends the admission of the ceremonies of heathenism into the service of the Church, by the authority of their wisest popes and governors, who, he says, found it necessary in the conversion of the Gentiles, to dissemble and wink at many things, and yield to the times, and not to use force against customs, which the people were so obstinately fond of, nor think of extirpating at once every thing that had the appearance of profane; but to supersede, in some measure, the obligations of the sacred laws, till these converts, convinced of themselves by degrees, and informed of the whole truth by the suggestions of the Holy Spirit, were content to submit in earnest to the yoke of Christ. 'Tis by the same reasonings that the Jesuits defend the concessions they make to their proselytes in China, who, where pure Christianity will not go down, never scruple to compound the matter between Jesus and Confucius; and prudently allow, what the stiff old prophet so impoliticly condemned, a partnership between God and Baal. Of which, though they have often been accused at the court of Rome, yet I have never heard that their conduct has been censured."*

* How little changed Rome is since Middleton's time, the

In sketching thus from undoubted historical facts the picture of Christianity in the world in the age of the Reformation, (and, it is still unhappily the same wherever Popery is dominant,) we proceed from the morals of the Church and her devotions to notice her method for the pardon of sin by indulgences, as the grossness of this traffic, under God, led to the Reformation.

"The Roman school teaches" (I quote from one of the learned treatises in Bishop Gibson's collection) "that the satisfactions performed by a third person may be imputed to another, and it is the very foundation of indulgences, whose treasury contains all the superfluous satisfactions of the saints, who suffered more than they were obliged to do. This cannot be denied, if we consider what Bellarmine hath written on this point; and what other divines of the same school do maintain with one accord, since the time of Luther, in defence of indulgences. 2. We are to observe, that the pope not only lays up in this treasury the satisfactions of those who are dead, but also of the living, who perform more penitential works than they are obliged to do. 3. There is nothing more common than to undergo penances, for relieving of souls in purgatory. 4. It is also very common in that communion, to charge a friend, male or female, with the penance one hath accepted of. Thomas Aquinas maintains on this principle, that they did not publish the sin of per-

reader will find by referring to *Facts from Rome*, a most seasonable and valuable work, lately published by Nisbet.

sons submitted to public penance; and the reason he allegeth is, because a person may submit himself thereto for another which makes that the penance any one undergoes cannot serve to make his sin publick, forasmuch as it may not be undertaken for his own sin. The gloss of the canon law pretends, that a son may fast instead of his father, a brother for a sister, and so of the rest. In effect, that according to this commodious maxim, persons of quality, and such as are nice and delicate, being willing to be quit of the trouble of fasting, send a daughter of their family to a convent, who is charged with a commission of fasting and praying for them, and undergoing the penances imposed on them. Famous universities have authorized the like substitutions.

"The eldest indulgences we meet with are those which are made by the popes to such who undertook their quarrels against their enemies; and the first of this kind I can meet with is that of Anselm, Bishop of Luca, Legate of Gregory VII., which he gave to those of his party who would fight against the Emperor Henry IV., which Baronius relates from his Penitentiary, in which was promised remission of all their sins to such who would venture their lives in that holy war. And Gregorius VII. himself, in an Epistle to the Monks of Marseilles, who stuck close to him, promised an indulgence of all their sins. The same was granted to those who would fight against the Saracens in Africa by Victor, who succeeded Gregorius VII. After having followed Urban II., who granted an indulgence to all

who would go in the war to the Holy Land, of all their sins; and as Gul. Tyrius saith, expressly mentioned those which the Scripture saith do exclude from the kingdom of God, as murder, theft, &c.; and not only absolved them from all the penances they deserved by their sins: but bid them not doubt of an eternal reward after death, as Malmesbury saith. The like is attested by Ordericus Vitalis, in whose younger days this expedition began: upon which, he saith, all the thieves, pyrates, and other rogues, came in great numbers, and listed themselves, having made confession of their sins; and if we believe St. Bernard, there were very few but such among them, which he rejoiceth very much in; and saith there was a double cause of joy in it, both that they left the countries where they were before, and now went upon such an enterprize, which would carry them to heaven. *But he doth not at all question the indulgence granted by the same pope, to those who would take up arms against the Albigenses, which to those that die in that cause is not only pardon of all their sins, but an eternal reward.* And Honorius III., in the same cause, granted an indulgence in the same terms, as to those who went to the Holy Land: and Gregorius IX., to all who should take his part against the Emperor Frederick II., which Bzovius confesseth to be usual with the popes to give to those who would fight against Saracens, hereticks, or any other enemies of theirs. This practice of indulgences being once taken up, was found too beneficial to be ever let fall again;

and private bishops began to make use of it, not in such manner as the popes, but they were unwilling not to have as great a share as they could get in it; thence they began to publish indulgences to those who would give money towards the building or repairing churches, or other public works: for this they promised them a pardon of the seventh, or fourth, or third part of their sins, according as their bounty deserved. This was first begun by Gelasius II., for the building of the church of Saragoza, A.D. 1118, and was followed by other bishops; insomuch that Morinus is of opinion, that Marcius, Bishop of Paris, built the great church of Notre-Dame there, in that manner; and he saith, he can find no ground for this practice of indulgences, before the twelfth century, and answers Bellarmine's arguments, for a greater antiquity of them, and proves all his testimonies, from Gregorius' Stations, Ludgerus his Epistle, and Sergius his Indulgence in the Church of St. Martin at Rome, produced by Baronius, to be mere impostures. But the Bishops of Rome, finding how beneficial these indulgences were, soon resolved to keep the keys of the treasury of the Church in their own hands; and therefore quickly abridged other bishops of this power. Some have confessed that they have no foundation in Scripture, or antiquity. Durandus saith that very little can be affirmed with any certainty concerning indulgences, because neither the Scripture speaks expressly of them, and the fathers, Ambrose, Hilary, Augustine, Hierom, speak not

at all of them: and therefore he had no more to say, but that the common opinion is to be followed therein. The same is said by another Schoolman, who adds this, that though it be a negative argument, yet it is of force, because in the time of those fathers, they were very much skilled in the Scriptures; and it were very strange, if indulgences were to be found there, that they did not find them. This is likewise affirmed by Cajetan, Dominicus, Soto, and all those who assert that the use of indulgences came into the Church upon the relaxing the severity of the primitive discipline, which they say continued in use for a thousand years after Christ. But the most express testimonies in the case, are of Bishop Fisher, who saith that the use of indulgences came very late into the Church; and of Polydore Virgil, following his words; and of Alphonsus à Castro, who ingenuously confesseth that among all the controversies he writes of, there is none which the Scripture or fathers speak less of than this; but however, he saith, though the use of them seems to have come very late into the Church, they ought not to be contemned; because many other things are known to latter ages, which the antient writers were wholly ignorant of, for which he instanceth in Transubstantiation.

"Some in the Church of Rome have called them pious frauds. This appears by the controversies which arose upon indulgences, at the same time when they began to grow common. For Aquinas and Bonaventure tell us, that there were some in

the Church who said, that the *intention of the Church in indulgences, was only by a pious fraud to draw men to charitable acts*, which otherwise they would not have done; as a mother which promiseth her child an apple to run abroad, which she never gives him when she hath brought him to it. Which is the very instance they used, as Gregory de Valencia confesseth. But this Aquinas rejects, as a very dangerous opinion; because this is, in plain terms, to make the Church guilty of a notorious cheat; and, as he saith from St. Augustine—if any falsehood be found in Scripture, it takes away the authority of the whole; so, if the Church be guilty of a cheat in one thing, she will be suspected in all the rest. This, saith Bonaventure, is to make the Church to lie and deceive, and indulgences to be vain and childish toys. But for all these hard words, they had a great deal of reason on their side. For the indulgences were expressly for the remission of the sins of those who did such and such things, as the giving a small sum of money towards the building of a church or an hospital; they therefore asked whether the indulgences were to be taken as they were given, or not. If they were, then all those had full remission of sins on very easy terms; if not, then what is this else but fraud and cheating; and can be only called pious, because the work was good which they did? This put the defenders of indulgences very hard to it. Præpositivus, one of the eldest of the schoolmen, confesseth that it looks a little oddly for a man to be absolved from all his

sins for three pence, given in three several places; and that the rich, by this means, have a mighty advantage over the poor. But he resolves it all into the power of the Church. Petrus Cantor confesseth the difficulties great, but only for the Church's authority, and especially in those general indulgences which are pronounced without any distinctions. But because the form of indulgences ran in such large and general terms, it grew to be a great question among the schoolmen, Whether the validity of indulgences was as great as the words of them. Which, in other terms, is, Whether the Church did cheat or not, in giving them. For if they were not to understand them according to the plain words of them, what is this but a gross imposture to abuse the credulous people, and laugh in their sleeves at them for their simplicity? For while the people have so good an opinion of their Church, as to believe the truth of what she declares, and so take indulgences according to the sense of the words; if their meaning who gave them be otherwise than is expressed, it is one of the most abominable cheats that ever was invented by men. *For picking purses, forging deeds, or betraying men, are tolerable things in comparison; but to abuse and ruin their souls, under a pretence of pardoning their sins, is the utmost degree of fraud and imposture.* But there is another shrewd objection, mentioned by Bonaventure; which is, that a man gets by sinning, as suppose two men receive the remission of a third part of their sins by an indulgence, one owes

but it may be ninety years' penance for his sins, and another hath run upon the score so that he owes nine hundred years, but to receive a third part indulgence; in which case, we see plainly, the greater sinner hath mightily the advantage of the other, and where one gets but thirty, the other gets three hundred. And therefore Bonaventure is fain to run back again, and to say, that indulgences are not to be understood as they are expressed, and that they are not equal to all, but it was not fit to express it so, because this would hinder the people's esteem of the indulgence. Which, in plainer terms, is, that it is necessary to cheat the people, or else there is no good to be done by indulgences. Thence Petrarch called them nets, wherein the credulous multitude were caught; and in the time of Boniface IX. the people observing what vast sums of money were gathered by them, cried out that they were mere cheats and tricks to get money with; upon which Paulus Langius (a monk) exclaims: 'O God! to what are these things come? Thou holdest thy peace, but thou wilt not always; for the day of the Lord will bring the hidden things to light! Conrad Urspergensis saith, that Rome might well rejoice in the sins of the people, because she grew rich by the compensation which was made for them. 'Thou hast' (saith he to her) 'that which thou hast always thirsted after; sing and rejoice. For thou hast conquered the world; not by religion, but by the wickedness of men. Which is that which draws them to thee, not their devotion and piety. Platina

saith, The selling indulgences brought the ecclesiastical authority into contempt, and gave encouragement to many sins. Urspergensis complains, that plenary indulgences brought more wickedness into the world; for he saith, 'Men did then say, "Let me do what wickedness I will, by them I shall be free from punishment, and deliver the souls of others from purgatory."' Gerson saith, 'None can give a pardon for so many years as are contained in the Pope's indulgences, but Christ alone. Therefore what are they but cheats and impostures?' In Spain, indulgences were condemned by Petrus de Osma, a divine of Salamanca, and his followers, as appears by the Pope's bull against them, A.D. 1478. In Germany, by Johannes de Vasaliâ, a famous preacher of Mentz: for Serrarius reckons this among the chief of his opinions, that indulgences were only pious frauds, and ways to deceive the people, and that they were fools who went to Rome for them. About the same time flourished Wesselus Groningensis, incomparably the best scholar of his age, and therefore called *Lux mundi;* he was not only skilled in school divinity, (almost the only learning of that time), but in the Greek, Hebrew, Chaldee, and Arabic, having travelled into Greece, Egypt, and been in most universities of Europe, and read the most ancient authors, in all kinds of learning: on the account of his learning, he was much in favour with Sixtus IV., and was present and admired at the Council of Basil; but he was so far from being a friend to indulgences, that

in his epistle, he saith, that no popes could grant an indulgence for an hour, and that it is a ridiculous thing to imagine that, for the same thing done, sometimes an indulgence should be granted for seven years, sometimes for seven hundred, and sometimes for seven thousand, and sometimes for ever, by a plenary remission; and that *there is not the least foundation in Scripture for the distinction of remitting the fault and the punishment, upon which the doctrine of indulgences is founded.* That the giving them was a design of covetousness; and although the Pope once sware to the King of France's ambassador, that he did not know the corruptions of the sellers of indulgences, yet when he did know them, he let them alone, and they spread farther." This monstrous doctrine of indulgences was the culminating point of papal iniquity, and, under God, one of the moving causes of the Reformation.

"A great agitation prevailed at that time among the German people" (writes Merle D'Aubigné, the fascinating historian of the Reformation). "The Church had opened a vast market upon earth. From the crowds of purchasers, and the shouts and jokes of the sellers, it might have been called a fair, but a fair conducted by monks. The merchandise that they were extolling, and which they offered at reduced prices, was, said they, 'the salvation of souls!' These traversed the country in a handsome carriage, accompanied by three horsemen, living in great state and spending freely. One might have

thought it some archbishop on a progress through his diocese, with his retinue and officers, and not a common chapman or a begging monk. When the procession approached a town, a deputy waited on the magistrate, and said, 'The grace of God and of the Holy Father is at your gates.' Instantly everything was in motion in the place. The clergy, the priests and nuns, the council, the schoolmasters and their pupils, the trades with their banners, men and women, young and old, went out to meet these merchants, bearing lighted tapers in their hands, and advancing to the sound of music and of all the bells. The salutations being exchanged, the procession moved towards the Church. The pontiff's bull of grace was carried in front on a velvet cushion, or on cloth of gold. The chief of the indulgence-merchants came next, holding a large red wooden cross in his hand. All the procession thus moved along amidst singing, prayers, and the smoke of incense. The sound of the organ, and loud music, welcomed the merchant-monk and his attendants into the temple. The cross that he had carried was placed in front of the altar, on it were suspended the arms of the Pope, and so long as it remained there, the clergy of the place, the penitentiaries, and the under commissaries, with white wands, came daily after vespers, or before the salutation, to render it homage. This great affair excited a lively sensation in the quiet cities of Germany. One person in particular attracted the attention of the spectators at these sales. It was he who carried the

red cross, and who played the chief part. He was robed in the Dominican dress, and moved with an air of arrogance. His voice was sonorous, and seemed in its full strength, although he had already attained his sixty-third year. This man, the son of a Leipsic goldsmith named Diez, was known as John Diezel, or Tetzel. He had studied in his native city, had taken the degree of bachelor in 1487, and two years after, had entered the Dominican order. Numerous honours had been heaped upon his head. Bachelor of divinity, prior of the Dominicans, apostolic commissary, inquisitor (*hæreticæ pravitatis inquisitor*,) he had from the year 1502, uninterruptedly filled the office of dealer in indulgences. The skill that he had acquired as subordinate had soon procured him the nomination as chief commissary. He received eighty florins a month, all his expenses were paid, a carriage and three horses were at his disposal; but his subsidiary profits, as may be easily imagined, far exceeded his stipend. In 1507, he gained at Friburgh two thousand florins in two days. If he had the office of a mountebank, he possessed the manners also. Convicted at Inspruck of adultery and infamous conduct, his vices had nearly caused his death. The Emperor Maximilian had ordered him to be put into a sack, and thrown into the river. The Elector Frederick of Saxony interfered and obtained his pardon. But the lesson that he had received had not taught him modesty. He led two of his children about with him. Millitz, the pope's legate,

mentions this fact in one of his letters. It would have been difficult to find in all the convents of Germany a man better qualified than Tetzel for the business with which he was charged. To the theology of a monk, to the zeal and spirit of an inquisitor, he united the greatest effrontery; and the circumstance that most especially facilitated his task was his skill in inventing those extravagant stories by which the people's minds are captivated. To him all means were good that filled his chest. Raising his voice and displaying the eloquence of a mountebank, he offered his indulgences to all comers, and knew better than any tradesman how to extol his wares. When the cross had been erected, and the arms of the pope suspended from it, Tetzel went into the pulpit, and with a tone of assurance began to extol the value of indulgences, in the presence of a crowd whom the ceremony had attracted to the holy place. The people listened and stared as they heard of the admirable virtues that he announced. A Jesuit historian, speaking of the Dominican monks whom Tetzel had taken with him, says: 'Some of these preachers failed not, as usual, to go beyond the matter they were treating of, and so far to exaggerate the worth of indulgences, that they gave the people cause to believe that they were assured of their salvation, and of the deliverance of souls from purgatory, so soon as they had given their money.' If such were the disciples, we may easily imagine what the master must have been. Let us listen to one of the harangues he

delivered after the elevation of the cross:—'Indulgences,' said he, 'are the most precious and the most noble of God's gifts.' 'This cross,' pointing to the red cross, 'has as much efficacy as the very cross of Jesus Christ. Come, and I will give you letters, all properly sealed, by which even the sins that you intend to commit may be pardoned. I would not change my privileges for those of St. Peter in heaven; for I have saved more souls by my indulgences than the Apostle by his sermons. Reflect then, that for every mortal sin you must, after confession and contrition, do penance for seven years, either in this life or in purgatory; now, how many mortal sins are there not committed in a day, how many in a week, how many in a month, how many in a year, how many in a whole life? Alas! these sins are almost infinite, and they entail an infinite penalty in the fires of purgatory. And now, by means of these letters of indulgence, you can once in your life, in every case, except four, which are reserved for the Apostolic see, obtain a plenary remission of all your penalties, and all your sins!' Tetzel even entered into financial calculations. 'Do you not know,' said he, 'that if any one desires to visit Rome, or any country where travellers incur danger, he sends his money to the bank, and for every hundred florins that he wishes to have, he gives five, or six, or ten more; that, by means of the letters of this bank, he may be safely repaid his money at Rome or elsewhere? . . . . And you, for a quarter of a florin, will not receive these

letters of indulgence, by means of which you may introduce into paradise, not a vile metal, but a divine and immortal soul, without its running any risk.' Tetzel then passed to another subject. 'But more than this,' said he; 'indulgences avail not only for the living but for the dead. For that repentance is not even necessary. Priest, noble, merchant, wife, youth, maiden, do you not hear your parents, and your other friends who are dead, and who cry from the bottom of the abyss,—We are suffering horrible torments, a trifling alms would deliver us; you can give it, and you will not!' All shuddered at these words uttered by the thundering voice of the impostor monk. 'At the very instant,' continued Tetzel, 'that the money rattles at the bottom of the chest, the soul escapes from purgatory, and flies liberated to heaven. O stupid and brutish people, who do not understand the grace so richly offered! Now heaven is everywhere opened! Do you refuse to enter now? When, then, will you enter? Now you can ransom so many souls! Stiffnecked and thoughtless man! with twelve groats you can deliver your father from purgatory, and you are ungrateful enough not to save him! I shall be justified in the day of judgment; but you,—you will be punished so much the more severely for having neglected so great salvation. Do you know why our most holy lord distributes so rich a grace? It is to restore the ruined church of St. Peter and St. Paul, so that it may not have its equal in the world. This church contains the bodies of the holy Apostles,

Peter and Paul, and those of a multitude of martyrs. These saintly bodies, through the present state of the building, are now, alas! beaten upon, inundated, polluted, dishonoured, reduced to rottenness by the rain and hail. Alas! shall these sacred ashes remain longer in the mire and in degradation?'"

This description failed not to produce an impression on many who burned with a desire to come to the aid of poor Leo X., who had not the means of sheltering the bodies of St. Peter and St. Paul from the weather. The orator next turned against the cavillers and traitors who opposed his work: "I declare them excommunicated!" exclaimed he. Then addressing the docile souls, and making an impious application of Scripture, he exclaimed: "Blessed are the eyes that see the things ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them!" And, in conclusion, pointing to the strong box in which the money was received, he generally finished his pathetic discourse by three appeals to his auditory; "Bring—bring—bring!" When his speech was ended, he left the pulpit, ran towards the money-box, and in sight of all the people, flung into it a piece of money, taking care that it should rattle loudly. Such were the discourses that Germany listened to with astonishment in the days when God was preparing Luther.

The Christianity of Rome, then, in the 16th century, was Paganism, under a false name, and the great

work of the Reformers was to bring back the world to the knowledge of the word of God, and the Gospel, as preached by the Lord and his Apostles; and this they accomplished to a marvellous extent, amidst trials and sufferings not inferior to those of the first age.

Of the wars fomented against the princes and countries which separated from the communion of Rome, and the cold-blood massacres and frightful cruelties perpetrated by princes who continued to adhere to it, upon their subjects, under the express direction and guidance of Rome, impartial history gives abundant accounts.

I shall content myself with giving the reader a specimen in our neighbouring country of France, which to this day is suffering, as one cannot but believe, for its cruel slaughter of her Protestant subjects upon the instigation of Rome.

"The public joy of this city," writes Pope Pius the Fifth, to the King of France, "has very much augmented our pleasure, which, at the first certain intelligence of so great a victory, rejoiced and does rejoice as if some domestic slaughter and intestine war were removed. It now only remains that your majesty in such prosperous circumstances should remit nothing of your usual diligence, application and perseverance, nor afford our common enemies an opportunity of confirming their courage, and collecting again their forces; but that you should make good use of the victory, and at length put an end to this most grievous war, to which we exhort your majesty with all possible and conceivable earnest-

ness. For we know that there will not be wanting those, who, either in the name of friendship, relationship, or piety, will intercede with your majesty for many of your enemies, and of the enemies of the Almighty; moved, therefore, by our paternal care for your welfare, and by our office, we admonish you not to be moved by their prayers, so as not to inflict just punishment in those things which are ordained by law; lest if thus influenced by private reasons you should yield more to flesh and blood, than a just vengeance, the anger of God should burn against you, as it did against Saul, in proportion as he has imparted to you of his goodness. For what would this be, but to make the blessings of God, that is to say, the victory obtained, of no effect: the fruit of which victory consists in this, that by a just animadversion, the wicked heretics, the common enemies being removed out of the way, its former peace and tranquillity may be restored to that kingdom. . . . . For the sake however of obtaining so wholesome a result, your majesty ought to punish those who have taken up wicked arms against the Almighty God and your majesty, and to appoint inquisitors of heresy in every town, and to do all things, by which the so much troubled affairs of that kingdom, by the aid of God, may at length be improved and restored to their former state." Dated St. Peter's, Rome, under the Fisherman's Seal, the 20th day of October, 1559.

To this massacre of St. Bartholomew, Mezerai in his History of France, thus refers:—

"The daylight, which discovered so many crimes, which the darkness of an eternal night ought for ever to have concealed, did not soften their ardour by these objects of pity, but exasperated them still more. The populace and the most dastardly beings, warmed by the smell of blood, sixty thousand men transported with this fury, and armed in different ways, ran about wherever example, vengeance, rage, and the desire of plunder, carried them. The air resounded with a horrible tempest of hisses, blasphemies, and oaths of the murderers, of the breaking open of doors and windows, of the firing of pistols and guns, of the pitiable cries of the dying, of the lamentations of the women whom they dragged by the hair, of the noise of carts, some loaded with the booty of the houses pillaged, others with the dead bodies which they cast into the Seine, so that in this confusion they could not hear each other speak in the streets, or if they distinguished certain words, they were these furious expressions, 'Kill! stab! throw them out of the window!' A dreadful and inevitable death presented itself in every shape. Some were shot on the roofs of houses, others were cast out of the windows, some were cast into the water, and knocked on the head with blows of iron bars or clubs, some were killed in their beds, some in garrets, others in cellars: wives in the arms of their husbands, husbands on the bosoms of their wives, sons at the feet of their fathers. They neither spared the aged nor women great with child, nor even infants. It is related that

a man was seen to stab one of them who played with the beard of its murderer, and that a troop of little boys dragged another in its cradle into the river. The streets were paved with the bodies of the dead or the dying, the gateways were blocked up with them. There were heaps of them in the squares, the small streams were filled with blood, which flowed in great torrents into the river. Finally, to sum up in a few words what took place in these three days, six hundred houses were repeatedly pillaged, and four thousand persons massacred, with all the confusion and barbarity that can be imagined."

Similar massacres with this one at Paris, took place throughout France, at Meaux, at Troyes, at Orleans, Nevers and La Charité, at Toulouse, Bordeaux and Lyons.

In Lyons "they began with the prison of the Cordeliers; thence they ran to the archbishop's prison; after that to the royal prison, which is called Rouan, and to other places in which the governor had shut up from seven to eight hundred persons, all of whom they knocked on the head, cut in pieces, strangled or drowned; afterwards they spread through the town to despatch the rest in the houses, and to collect the spoil after the victory. All these unhappy people, with the exception of some of the fattest, from whom the apothecaries took some grease, were dragged into the Rhone. It was a truly pitiable sight to behold this river entirely tinged with blood, and infected

with corruption, carrying upon its waters six or seven hundred bodies, many of them tied together to long poles, some with their heads, some with their arms and legs cut off, everywhere gashed with great and deep wounds, and so disfigured as not to retain the human form. Hence these horrible proofs of Lyonese cruelty passing before the towns of Dauphiné and Provence, raised rather their compassion than their fury, and made them detest the barbarity of the massacre."

"*During two months this horrible and cruel tempest overspread France, in some places more, and in some less, and destroyed not less than twenty-five thousand persons.*"

"*The holy Father and all his court displayed a great rejoicing and went in solemn procession to the church of St. Louis, to render thanks to God for so happy a success. In Spain there was no less joy than at Rome, and they preached up this action before Philip in the name of the Triumph of the church militant.*"

So Thuanus, in his History:—"An account of the Parisian tumult having arrived, it was received with astonishing joy at Rome. For the letters of the Pope's legate having been read in the senate of the cardinals, in which he certified to the pope that it was done with the king's consent and by his command, it was instantly resolved, that the pope with the cardinals should straightway go to the Church of St. Mark, and should solemnly return thanks to the Lord for so great a blessing

conferred upon the Roman see and the Christian world: also that on the Monday following a solemn service should be performed in the temple of Minerva, and that the pope and cardinals should assist at it; that thence a jubilee should be published in the whole Christian world. Its causes were declared to be, that they should return thanks to God for the destruction of the enemies of the truth and of the church in France, &c. In the evening fireworks were discharged at Adrian's mole, in token of the public rejoicing," &c.

Fleuri, also, in his Ecclesiastical History, relates that, "Gregory XIII., only regarding the good which he thought likely to result from this to the Catholic religion in France, ordered a procession, in which he himself joined, from the church of St. Peter's to the church of St. Louis, to return thanks to God for so happy a result; and to *perpetuate the memory of this event, he caused several medals to be struck, wherein he himself is represented on the one side, and on the other side an angel, carrying a cross in one hand and a sword in the other, exterminating the heretics.** In Spain, this same deed was panegyrized in the presence of King Philip II., and they dared to call it the triumph of the church militant."

The famous Bishop of Meaux, the most expert of Roman advocates, and the most bland, had no

* These medals were until lately by no means rare. Some years back a friend brought one to me, which he had purchased at Rome.

small difficulty to free himself from participation in this most horrid wholesale murder, but his defence of himself is as little to be trusted as his exposition of Roman doctrine. All that is true, in his defence, is that he did not command the dragoons of France in their inhuman massacre of unoffending men, women, and children.

This is always the hypocritical and hollow defence of Popery; the church never persecutes, she only hands over offenders to the arm of secular justice. In this instance, however, the papal *Te deums*, and rejoicings, and medals struck for the occasion at Rome, make such apologies appear in their true light, as the subterfuges of cowardice, cruelty, and falsehood.

The revival and spread in Europe, of learning, (always justly dreaded by Popery,) favoured in no small measure the Reformation. Romanism was assailed not only by the zealous preacher of the truth in the pulpit, and the dissemination of the Word of God in the language of the people, but by the wit and learning of men of genius who were not under the influence of the Gospel.

The monstrous cupidity of Rome, in her traffic of souls, had made her as ridiculous in the eyes of thinking men, as her tyranny had proved odious and intolerable. Erasmus of Rotterdam, who lived and died a Romanist, was one of the assailants of the corruption of Rome of this kind.*

* A copy of his works, in folio, I perused some twenty-one years ago, in the library of the University of Dublin, with no small interest.

His *Praise of Folly* produced a great sensation in Europe, and Holbein, the Cruikshank of his day, adding his most grotesque illustrations, passed through twenty-seven editions in the author's lifetime. It was translated into almost every language of Europe, and contributed largely to confirm the anti-sacerdotal tendency of the age. Other men of inferior note employed similar weapons. Thus at Berne, we read in D'Aubigné:—"On the Shrove Tuesday 'of the lords' (the lords were then the clergy, and began their Lent eight days before the people), nothing was talked of in Berne but a drama or mystery, entitled, *The Eaters of the Dead*, which some young persons were to act in the Rue de la Croix. The citizens crowded to the show. As a matter of art, these dramatic sketches at the commencement of the sixteenth century possess some interest: but it is with a very different view that we quote them in this place. *We should prefer, doubtless, not to be obliged to quote, on the part of the Reformation, attacks of this nature: it is by other arms that truth prevails. But history does not create, she can only adduce what she finds.* At last the show begins, to the great delight of the impatient crowd assembled. First appears the Pope, covered with glittering

It bore upon its title page, and throughout in many places, the inquisitorial censures and erasures in reference to future editions; but the ink of the holy expurgator's pen being less potent than the good old printer's, the passages condemned may be all read through with ease.

robes, and sitting on a throne. Around him stand his courtiers, his guards, and a motley crowd of priests of every degree; behind him are nobles, laymen, and mendicants. Soon a funeral procession appears: it is a wealthy farmer they are carrying to his last home. Two of his relatives walk slowly in front of the coffin, with handkerchiefs in their hands. When the procession came before the Pope, the bier was placed at his feet, and the acting began:—

First Relation, *in a sorrowful tone.*

Noble army of the saints!
Hear, oh hear our sad complaints:
Our cousin's dead. The yawning tomb
Has swallow'd him in life's first bloom.

Second Relation.

No cost to monk or priest we 'll spare;
We 've a hundred crowns for mass and prayer,
If thus from purgatorial fire
We can but save our parted sire.

(*The Sexton coming out of the crowd around the Pope, and running hastily to the Parish Priest.*)

Robert More-and-More.

A trifle to drink, sir priest, I crave,
A farmer stout now goes to his grave.

The Priest.

But one! . . . . I only thirst the more;
One dead! . . . . would it were half a score!
The more the merrier then live we,
Death is the best of games for me!

The Sexton.

Would it were so! 't would then be well,
I 'd rather toll a dead man's knell,
Than from morn to night a field be tilling;
He never complains, and to pay is willing.

THE PRIEST.

If the death-knell ope the gate of heaven
I know not; but what 's that to me?
With salmon and pike, with barbel and trout,
It fills my house right merrily.

THE PRIEST'S NIECE.

'Tis well; but, look ye, I claim my share;
To-day this soul must for me prepare
A gown of white, black, green, or red,
And a pretty kerchief to deck my head.

CARDINAL HIGH-PRIDE, *wearing a red hat, and standing near the Pope.*

Did we not love the heritage of death,
Could we sweep off, in life's young prime,
On corpse-encumbered field such countless bands,
Lured by intrigue, or else by envy urged?
On Christian blood Rome fattens. Hence my hat
And robe acquire their sanguinary hue.
My honours and my wealth are gained from death.

BISHOP WOLF'S-BELLY.

In the Pope's laws firm will I live and die.
My robes are silken and my purse is full;
The tournament and chase are my delight.
In former times, when yet the church was young,
Clothed as simple villagers we went.
We priests were shepherds, now the peers of kings,
And yet at times a shepherd's life I love.

A VOICE.

A shepherd's life?

BISHOP WOLF'S-BELLY.

Ay! at shearing time—shepherds and wolves are we;
They the poor sheep; and if they feed us not,
They fall unpitied, by our ruthless fangs.
Connubial sweets we are forbid to taste:

'Tis well—beneath this heavy yoke
The purest falter,—this is better still.
Scandals!—I heed them not; they fill my purse,
And serve but to augment my princely train.
The smallest profit never comes amiss;
A priest with money only has to choose
Among the fair—pays florins four—I 'm blind.
Has he a child? again his purse must bleed.
'Tis thus a good round sum I net each year,—
Two thousand florins; but not e'en two pence
Would fall to me, were they discreet and wise.
All honour to the Pope! With bended knee
I 'll bow before him, in his faith I 'll live,
Defend his church, and own him as my God.

THE POPE.

Now doth the faithless world at last believe
That an ambitious priest can ope or shut
At will the gates of heaven. Preach faithfully
The ordinances of the conclave's choice;
Now are we kings, the layman a dull thrall.
Wave but the gospel standard in the air,
And we are lost. To offer sacrifice,
Or fee the priest, the gospel teacheth not.
Did we obey its precepts, we should live,
Alas! in poverty, and meanly die.
Ah! then farewell to richly harnessed steeds,
To sumptuous chariots; then a sullen ass
Would bear the portly majesty of Rome.
No! firmly Saint Peter's rights I 'll guard,
And rash intruders with my thunders blast.
Let us but will; the universe is ours,
And prostrate nations worship us as God.
I walk upon their bodies to my throne.
Avaunt, ye unclean layman, from our treasure,
Three drops of holy water fill your measure."

CHAPTER V.

MISSIONS OF THE PROPAGANDA.

"I bear them record that they have a zeal of God, but not according to knowledge."—ROM. x. 2.

THE power of the Papal Church in Europe having been shattered and curtailed by the Reformation, she was roused to look for extension and influence in other parts of the globe. The decayed churches of the east might be brought into subjection, trophies might be won in Africa's benighted land, the newly-discovered world might be planted with churches and monasteries before Protestants were alive to their duty; every foreign country in which her faithful daughters, Spain and Portugal (then the great commercial nations of the world), had influence, was to be assailed, and if possible, brought to acknowledge the supremacy of Rome.

For this purpose the College *de propaganda fide* was founded at Rome, in 1622, by Gregory XV., and enriched with ample revenues. It consisted of thirteen cardinals, two priests, and a secretary. It was designed for the propagation and mainte-

nance of the Roman Catholic religion in all parts of the world. The funds of this college were very considerably augmented by Urban VIII., and many private donations. Missionaries were supplied with a variety of books suited to their several appointments; seminaries for their instruction were also supported, and a number of charitable establishments connected with, and conducive to, the main object of its institution.

Another college of the same denomination was established by Urban VIII., in 1627, in consequence of the liberality of John Baptist Viles, a Spanish nobleman. This was set apart for the instruction of those who are designed for the foreign missions. It was at first committed to the care of the canons of the patriarchal Churches, but ever since the year 1641 it has been under the same government with the former institution. These ancient corporations have been aided since by the zealous and the rich in the Roman Church in various ways; and about thirty years back a society with the same object was originated in Lyons.

It is impossible to ascertain the exact extent of the papal resources for this or any other purpose. The Church of Rome, mysterious in everything, is not likely to be very candid in matters of finance. The dead, happily for her, tell no tales. The souls, which, quitting their mortal tabernacles, and parting with all earthly treasures, bartered their wealth for redemption from purgatorial tortures, cannot return to enlighten the world on the means used

by the confessor to effect the exchange. There is reason, however, to know that Rome's treasury for Church extension in heathen lands, as replenished by voluntary contributions, is in a condition the reverse of flourishing. Indeed, the sum raised by such means in Catholic Europe is, as we shall see, absolutely paltry compared with the annual income of our Protestant Societies. The wealthy, the pious, and the fanatical, in her communion, are too heavily taxed for their missions at home, in our own land especially, (these *partes infidelium*,) to have much to spare for the more remote objects of her ambition. With regard to permanent missionary income, the revolution of 1848 shook her endowments at Rome to their foundations; another will probably totally destroy them, and the waning superstition of her subjects will never make up the loss. If England indeed could be won back, and Peter's pence again freely paid by her reclaimed children; if our nobles, our merchants, and our bankers could be brought to think that to build and endow churches and monasteries for the propagation of the faith would serve as their passport to heaven; and if the rich, in their own right, amongst the weaker sex, could in large numbers be inveigled into convents, Rome would want for nothing towards her desired aggrandizement and extension. And this appears to be the desperate game which she is now playing; so that, whilst torn by factions from within, trembling in the very centre of her power and unity, and scarcely pro-

tected by a foreign soldiery from the ill-disguised disaffection of her own immediate subjects (who, as they know her best, hate her most), she is aiming at the recovery of power and supremacy over even this country of England, a land blessed with every blessing, since its emancipation from her hated tyranny! We trust, however, in our God, that it will be with the Papacy as with the subtle Hannibal of old, who, when he seemed to be winning such glory and extension of empire for his country, by long possession of its rival Italy, and frequent victories over her armies, was shaking it to its foundation, and eventually had to return by the way in which he came, to defend weakened and distracted Carthage, and to perish in its ruins.

The missionaries selected by the *propaganda* at various periods, have been taken from the various orders of monks, according to the predilection of the pope and cardinals of the time, for this or that fraternity. The Dominican and Franciscan seem at first to have been most in favour. Then the Jesuits, who, upon their suppression by Pope Clement XIV., in 1773, were succeeded by the Capuchins and others. Now the Jesuits, the forlorn hope of the papacy, restored to power, direct and work everything in the Romish Church at home and abroad. One good consequence of these different changes of administration is, that notwithstanding all the care of the cardinals of the College *de Propaganda*, one is able to adduce such testimonies as the following from Roman

Catholic authors of no mean note, respecting the missions and missionaries of Rome.

Thus Acosta, a Jesuit, declares, with respect to the prodigious number of heathens, said to have been converted by particular priests, "that many of them were driven to baptism as beasts to the water." And Oviedo relates of Cuba, "That there was scarcely any one, or but extremely few, that willingly became Christians;" and both he and Benzo, who were long conversant in those parts, say of Cuba and new Spain, "that they had scarcely anything belonging to Christianity besides the bare name of Christians." "That they only minded the name they received in baptism, and not long after forgot that too." And the former of these writers makes this no matter of wonder, since he declares their converters to be no better Christians than these converts, and excellently expostulates with them about the horrible wickedness of their lives, telling them that, would they give the poor Indians good example, this method would signify much more towards making them good Christians than the course they took."

It is almost impossible to believe that any men under the name of Christianity, should have been guilty of such inhuman barbarities, as Bartolomæus Casas, who was a bishop, and lived among them, relates the Spaniards to have committed; in abhorrence whereof Acosta has a discourse on purpose to show "The unreasonableness of making war against the barbarians upon the account of religion;" and discoursing of the capacity of the Indians, he

asserts that "during forty years of the missionaries' abode among them, there was hardly one Indian to be found that understood any two articles of the creed, knew anything of Christ, or of eternal life; that the missionaries were careless and did not take any right course for their conversion, and that among so many thousands of Indians who were said to be Christians, it was a rare thing to meet with any who owned Christ, but all, like those Ephesians whom St. Paul mentions, not to have heard whether there be any Holy Ghost, might answer, We have not heard whether there be a Christ." And this small progress he imputes to the "carelessness and evil examples of those who were sent thither, who took no pains to that end; so that, though the ancient priests were suitable to their calling, yet the missionaries were so unworthy, that they destroyed more souls than they gained or converted."

So speaks this Jesuit censor of the missionary of other orders, and, very likely, *his witness is true.* To do justice, however, to the Jesuits' own plans of proceeding, by intrigues, and political cabals, in the various kingdoms which they entered as professed missionaries of the Gospel, would require an abler pen and a greater amount of leisure than fall to my lot. Monsieur Arnaud, the celebrated Jansenist, in an assembly at Paris, calls their conversion of the Indians *a brave and warlike conversion*, remarking that they had changed *gladium oris in os gladii.* Ludolf, esteemed the best writer of his times on

Ethiopia, informs us, that some Portuguese missionaries, after the discovery of the Cape of Good Hope, had almost made Roman Catholics of the Ethiopians, and prevailed upon the monarch to acknowledge the pope's supremacy, and to admit a patriarch from Rome. The government also consented to abolish their own rites, and to set up those of the Church of Rome, but many of their great men and most part of the people opposing this, took up arms against the emperor, *which gave rise to civil wars, of above a hundred years' continuance, wherein multitudes of people were killed.* During this, many provinces revolted from the emperor, notwithstanding which the monarchs persisted obstinately in their profession of the Romish religion. At last the Jesuits, upon pretence of maintaining the Papal supremacy, undertook the management of temporal affairs, in an arbitrary manner, and almost exclusive of the emperor. They even ventured to go so far as to erect forts, which they manned, and were going to send for European troops; but the emperor at last, and the nobility, awoke from their lethargy, and immediately agreed to abolish the Romish religion, and to massacre the priests, who accordingly fell the victims of the people's rage, the patriarch himself very narrowly escaping out of the country with his life.

Festus Lobo, one of the Portuguese Jesuits driven out of Abyssinia, gives the following account of the measures which he took to repair the influence which his society had lost. Having fled

to the Portuguese viceroy of Goa, "I described," he relates, "in the most pathetic manner I could, the miserable state to which the Catholic religion was reduced in a country where it had lately flourished so much by the labours of the Portuguese. I gave him in the strongest terms a representation of all that we had suffered since the death of Sultan Segued; how we had been driven out of Abyssinia; how many times they had attempted to take away our lives; in what manner we had been betrayed and given up to the Turks; the menaces we had been terrified with; the insults we had endured. I laid before him the danger the patriarch was in of being either impaled or flayed alive; the cruelty, insolence, and avarice of the Bassa of Suaquem, and the persecution that the Catholics (Æthiopians) suffered. I exhorted, I implored him by everything I thought might move him to make some attempt for the preservation of those who had voluntarily sacrificed their lives for the sake of God. *I made it appear with how much ease the Turks might be driven out of the Red Sea, and the Portuguese enjoy all the trade of those countries. I informed him of the navigation of that sea, and the situation of its ports, told him what it would be necessary to make ourselves masters of first, that we might upon any unfortunate encounter retreat to them.* I cannot deny that some degree of resentment might appear in my discourses, for though revenge be prohibited to Christians, I should not have been displeased to have had the

Bassa of Suaquem and his brother in my hands, that I might have reproached them with the ill-treatment we had met with from them. The viceroy listened with great attention to all I had to say, gave me a long audience, and asked me many questions. He was well pleased with the design of sending a fleet into that sea, and to give a greater reputation to the enterprise, proposed making his son commander-in-chief, but could by no means be brought to think of fixing garrisons and building fortresses there; all he intended was to plunder all they could, and lay the towns in ashes. These measures I could not approve. At length, when it appeared that the viceroy had neither forces nor authority sufficient for this undertaking, it was agreed, that I should go immediately into Europe, and represent at Rome and Madrid the miserable condition of the missions of Abyssinia. The viceroy promised any assistance; he would command in person the fleet and forces raised for the expedition, assuring me, that he thought he could not employ his life better than in *a war so holy and of so great an importance to the propagation of the Catholic faith.*"

In Paraguay, the Jesuit missionaries met with extraordinary success. There they became masters of a whole extensive country, which they guarded with much vigilance, and by a most stringent anti-commercial policy kept it isolated, as far as was possible, from the influence of their Catholic neighbours, the Spaniards, and their priests. They even had a

large regularly disciplined army under their command. This Jesuit settlement (since broken up upon the suppression of their order), was really a company of able and adventurous men, obtaining possession of and ruling over a land of uncivilized pagans, for their own purposes; nevertheless it is freely admitted, not without infusing some of the common precepts of Christianity into the minds of the people.

Amongst the disciples of St. Thomas (as they are called) on the coast of Malabar, the missionaries of Rome had also great success. Here the superstitious Portuguese were masters of the country, and the church had therefore the secular power to back all its measures for the propagation of Roman doctrine and practice, and to coerce the minds and consciences of men. The inquisition founded by the Church of Rome at Goa, is proof enough that there were other influences beside the vaunted sanctity and miracles of a Xavier, employed on that coast to bring the ancient Christian Church under the dominion of Rome.

Some particulars about this awful tribunal, in connexion with the propagation of Christianity by the Church of Rome, in India, will here not be out of place:

"During the months of November and December, I heard," writes Mr. Dellon, who had been a prisoner for two years himself in the inquisition at Goa, "every morning, the shrieks of the unfortunate victims who were undergoing the *Question*. I remembered to have heard, before I was cast into prison, that the Auto da Fè was generally celebrated on the first

Sunday in Advent, because on that day is read in the churches that part of the gospel in which mention is made of the last judgment; and the inquisitors pretend, by this ceremony, to exhibit a lively emblem of that awful event. I was likewise convinced that there were a great number of prisoners, besides myself; the profound silence, which reigned within the walls of the building, having enabled me to count the number of doors which were opened at the hours of meals.—However, the first and second Sundays of Advent passed by, without my hearing of anything, and I prepared to undergo another year of melancholy captivity, when I was aroused from my despair on the 11th of January, by the noise of the guards removing the bars from the door of my prison. The *Alcaide* presented me with a habit, which he ordered me to put on, and to make myself ready to attend him, when he should come again. Thus saying, he left a lighted lamp in my dungeon.—The guards returned about two o'clock in the morning, and led me out into a long gallery, where I found a number of the companions of my fate, drawn up in a rank against a wall. I placed myself among the rest, and several more soon joined the melancholy band. The profound silence and stillness caused them to resemble statues more than the animated bodies of human creatures. The women, who were clothed in a similar manner, were placed in a neighbouring gallery, where we could not see them; but I remarked that a number of persons stood by themselves at some distance, attended by others who wore long black dresses, and who walked backwards and forwards occasionally. I did not then know who these were; but I was afterwards informed, that the former were the victims who were condemned to be burned, and the others were their confessors.

"After we were all ranged against the wall of this gallery, we received each a large wax taper. They then brought us a number of dresses made of yellow cloth, with the cross of St. Andrew painted before and behind. This is called the *San Benito.* The relapsed heretics wear another species of robe, called the *Samarra*, the ground of which is grey. The portrait of the sufferer is painted upon it, placed upon burning torches with flames and demons all round.—Caps were then produced called *Carrochas;* made of pasteboard, pointed

like sugar-loaves, all covered over with devils, and flames of fire.

"The great bell of the Cathedral began to ring a little before sunrise, which served as a signal to warn the people of Goa to come and behold the august ceremony of the Auto da Fè, and then they made us proceed from the gallery one by one. I remarked, as we passed into the great hall, that the inquisitor was sitting at the door with his secretary by him, and that he delivered every prisoner into the hands of a particular person, who is to be his guard to the place of burning. These persons are called Parrains, or *Godfathers.* My godfather was the commander of a ship. I went forth with him; and as soon as we were in the street, I saw that the procession was commenced by the Dominican friars; who have this honour, because St. Dominic founded the Inquisition. These are followed by the prisoners, who walk one after the other, each having his godfather by his side, and a lighted taper in his hand. The least guilty go foremost; and as I did not pass for one of them, there were many who took precedence of me. The women were mixed promiscuously with the men. We all walked barefoot, and the sharp stones of the streets of Goa wounded my tender feet, and caused the blood to stream; for they made us march through the chief streets of the city; and we were regarded every where by an innumerable crowd of people, who had assembled from all parts of India to behold this spectacle; for the Inquisition takes care to announce it long before, in the most remote parishes. At length we arrived at the church of St. Francis, which was for this time destined for the celebration of the Act of Faith. On one side of the altar, was the grand inquisitor and his counsellors; and on the other, the viceroy of Goa, and his court. All the prisoners are seated to hear a sermon. I observed that those prisoners who wore the horrible *Carrochas* came in last in the procession. One of the Augustin monks ascended the pulpit, and preached for a quarter of an hour. The sermon being concluded, two readers went up to the pulpit, one after the other, and read the sentences of the prisoners. My joy was extreme when I heard that my sentence was not to be burnt, but to be a galley-slave for five years.—After the sentences were read, they

summoned forth those miserable victims who were destined to be immolated by the holy Inquisition. The images of the heretics who had died in prison were brought up at the same time, their bones being contained in small chests, covered with flames and demons.—An officer of the secular tribunal now came forward, and seized these unhappy people, after they had each received a *slight blow upon the breast* from the Alcaide, to intimate that they were *abandoned*. They were then led away to the bank of the river, where the viceroy and his court were assembled, and where the fagots had been prepared the preceding day. As soon as they arrive at this place, the condemned persons are asked in what religion they choose to die; and the moment they have replied to this question, the executioner seizes them, and binds them to a stake in the midst of the fagots. The day after the execution, the portraits of the dead are carried to the church of the Dominicans. The heads only are represented, (which are generally very accurately drawn: for the Inquisition keeps excellent limners for the purpose,) surrounded by flames and demons; and underneath is the name and crime of the person who has been burned."—*Relation de l'Inquisition de Goa*, chap. xxiv.

To this account of Monsieur Dellon may be added the deeply interesting letter of our countryman Dr. Buchanan, giving an account of his visit to the Inquisition, in 1808. No one but an Englishman, I suppose, would have thought of such an act of daring curiosity, or have escaped the penalty of his temerity:—

"*Goa, Convent of the Augustinians,*
"*Jan.* 23, 1808.

"On my arrival at Goa, I was received into the house of Captain Schuyler, the British Resident. The British force here is commanded by Colonel Adams, of his Majesty's 78th regiment. Next day I was introduced by these gentlemen to the Viceroy of Goa, the Count de Cabral. I intimated to his excellency my wish to sail up the river to Old Goa,

(where the Inquisition is,) to which he politely acceded. Major Pareira, of the Portuguese establishment, who was present, and to whom I had letters of introduction from Bengal, offered to accompany me to the city, and to introduce me to the Archbishop of Goa, the Primate of the Orient.

"I had communicated to Colonel Adams, and to the British Resident, my purpose of inquiring into the state of the Inquisition. These gentlemen informed me, that I should not be able to accomplish my design without difficulty; since every thing relating to the Inquisition was conducted in a very secret manner, the most respectable of the lay Portuguese themselves being ignorant of its proceedings. . . . . .

"On receiving this intelligence, I perceived that it would be necessary to proceed with caution. I was, in fact, about to visit a republic of priests; whose dominion had existed for nearly three centuries; whose province it was to prosecute heretics, and particularly the teachers of heresy; and from whose authority and sentence there was no appeal in India.

"It happened that Lieutenant Kempthorne, Commander of his Majesty's brig Diana, a distant connection of my own, was at this time in the harbour. On his learning that I meant to visit Old Goa, he offered to accompany me; as did Captain Stirling of his Majesty's 84th regiment, which is now stationed at the forts.

"We proceeded up the river in the British Resident's barge accompanied by Major Pareira, who was well qualified, by a thirty years' residence, to give information concerning local circumstances. From him I learned that there were upwards of two hundred churches and chapels in the province of Goa, and upwards of two thousand priests.

". . . . . I mentioned to Major Pareira, that I intended to stay at Old Goa some days; and that I should be obliged to him to find me a place to sleep in. He seemed surprised at this intimation, and observed that it would be difficult for me to obtain reception in any of the churches or convents, and that there were no private houses into which I could be admitted. I said I could sleep anywhere. When he perceived that I was serious in my purpose, he gave directions to a civil officer to clear out a room in a building which had been long uninhabited, and which was then used as a warehouse for

goods. Matters at this time presented a very gloomy appearance; and I had thoughts of returning with my companions from this inhospitable place. In the mean time we sat down in the room I have just mentioned, to take some refreshment, while Major Pareira went to call on some of his friends. During this interval, I communicated to Lieutenant Kempthorne the object of my visit. I had in my pocket '*Dellon's Account of the Inquisition at Goa;*' and I mentioned some particulars. While we were conversing on the subject, the great bell began to toll; the same which Dellon observes always tolls, before day-light, on the morning of the Auto da Fè. I did not myself ask any questions of the people concerning the Inquisition; but Mr. Kempthorne made inquiries for me: and he soon found out that the Santa Casa, or Holy Office, was close to the house where we were then sitting. The gentlemen went to the window to view the horrid mansion; and I could see the indignation of free and enlightened men arise in the countenance of the two British officers, while they contemplated a place where formerly their own countrymen were condemned to the flames. . . . . .

"At two o'clock we went out to view the churches, which were now open for the afternoon service: for there are regular daily masses; and the bells began to assail the ear in every quarter.

"Goa is properly a city of churches; and the wealth of provinces seems to have been expended in their erection. The ancient specimens of architecture at this place far excel anything that has been attempted in modern times, in any other part of the East, both in grandeur and in taste. The chapel of the palace is built after the plan of St. Peter's at Rome. The Church of St. Dominic, the founder of the Inquisition, is decorated with paintings by Italian masters: St. Francis Xavier lies enshrined in a monument of exquisite art, and his coffin is enchased with silver and *precious stones.* The Cathedral of Goa is worthy of one of the principal cities of Europe. . . . .

"But what a contrast to all this grandeur of the churches is the worship offered within! I have been present at the service in one or other of the chapels every day since I arrived; and I seldom see a single worshipper, but the ecclesiastics. Two rows of native priests, kneeling in' order before the altar,

clothed in coarse black garments, of sickly appearance, and vacant countenance, perform here, from day to day, their laborious masses, seemingly unconscious of any other duty or obligation of life.

"The day was now far spent, and my companions were about to leave me. While I was considering whether I should return with them, Major Pareira said he would first introduce me to a priest, high in office, and one of the most learned men in the place. We accordingly walked to the Convent of the Augustinians, where I was presented to Joseph a Doloribus, a man well advanced in life, of pale visage and penetrating eye, rather of a reverend appearance, and possessing great fluency of speech, and urbanity of manners. At first sight he presented the aspect of one of those acute and prudent men of the world, the learned and respectable Italian Jesuits, some of whom are yet found, since the demolition of their order, reposing, in tranquil obscurity, in different parts of the East. After half an hour's conversation in the Latin language, during which he adverted rapidly to a variety of subjects, and inquired concerning some learned men of his own church, whom I had visited in my tour, he politely invited me to take up my residence with him, during my stay at Old Goa. I was highly gratified by this unexpected invitation; but Lieutenant Kempthorne did not approve of leaving me in the hands of the *Inquisitor*. For judge of our surprise, when we discovered that my learned host was one of the inquisitors of the Holy Office, the second member of that august tribunal in rank, but the first and most active agent in the business of the department. Apartments were assigned to me in the college adjoining the convent, next to the rooms of the inquisitor himself; and here I have been now four days at the very fountain-head of information, in regard to those subjects which I wished to investigate. I breakfast and dine with the inquisitor almost every day, and he generally passes his evenings in my apartment. As he considers my inquiries to be chiefly of a literary nature, he is perfectly candid, and communicative on all subjects.

"Next day after my arrival, I was introduced by my learned conductor to the Archbishop of Goa. We found him reading the Latin Letters of St. Francis Xavier. On my adverting

to the long duration of the city of Goa, while other cities of Europeans in India had suffered from war or revolution, the archbishop observed, that the preservation of Goa was owing to the prayers of St. Francis Xavier. The inquisitor looked at me to see what I thought of this sentiment. I acknowledged that Xavier was considered by the learned among the English to have been a great man; what he wrote himself, bespeaks him a man of learning, of original genius, and great fortitude of mind; but what others have written for him, and of him, tarnished his fame, by making him the inventor of fables. The archbishop signified his assent. He afterwards conducted me to his private chapel, which is decorated with images of silver, and then into the Archiepiscopal Library, which possesses a valuable collection of books.—As I passed through our convent, in returning from the archbishop's, I observed, among the paintings in the cloisters, a portrait of the famous Alexis de Menezes, Archbishop of Goa, who held the Synod of Diamper, near Cochin, in 1599, and burned the books of the Syrian Christians. . . . . .

"On the same day I received an invitation to dine with the chief inquisitor at his house in the country. The second inquisitor accompanied me, and we found a respectable company of priests, and a sumptuous entertainment. In the library of the chief inquisitor I saw a register, containing the present establishment of the Inquisition at Goa, and the names of all the officers. On my asking the chief inquisitor whether the establishment was as extensive as formerly, he said it was nearly the same. I had hitherto said little to any person concerning the Inquisition, but I had indirectly gleaned much information concerning it, not only from the inquisitors themselves, but from certain priests, whom I visited at their respective convents; particularly from a father in the Franciscan Convent, who had himself repeatedly witnessed an Auto da Fè.

"*Goa, Augustinian Convent, 26th Jan.* 1808.

"On Sunday after divine service, which I attended, we looked over together the prayers and portions of Scripture for the day, which led to a discussion concerning some of the doctrines of Christianity. We then read the third chapter of St. John's

Gospel, in the Latin Vulgate. I asked the inquisitor whether he believed in the influence of the Spirit there spoken of. He distinctly admitted it; conjointly however he thought in some obscure sense, with *water*. I observed that water was merely an emblem of the purifying effects of the Spirit, and could be *but* an emblem. We next adverted to the expression of St. John in his first Epistle; 'This is he that came by *water* and *blood*: even Jesus Christ; not by water only, but by water and blood:' —blood to atone for sin, and water to purify the heart; justification and sanctification: both of which were expressed at the same moment on the cross. The inquisitor was pleased with the subject. By an easy transition we passed to the importance of the Bible itself, to illuminate the priests and people. I noticed to him that, after looking through the colleges and schools, there appeared to me to be a *total eclipse* of Scriptural light. He acknowleged that religion and learning were truly in a degraded state. I had visited the theological schools, and at every place I expressed my surprise to the tutors, in presence of the pupils, at the absence of the Bible, and almost total want of reference to it. They pleaded the custom of the place, and the scarcity of copies of the book itself. Some of the younger priests came to me afterwards, desiring to know by what means they might procure copies. This inquiry for Bibles was like a ray of hope beaming on the walls of the Inquisition.

"*Goa, Augustinian Convent, 27th Jan.* 1808.

"On the second morning after my arrival, I was surprised by my host, the inquisitor, coming into my apartment clothed in *black robes* from head to foot: for the usual dress of his order is white. He said he was going to sit on the tribunal of the Holy Office. 'I presume, father, your august office does not occupy much of your time?' 'Yes,' answered he, 'much. I sit on the Tribunal three or four days every week."

"I had thought, for some days, of putting Dellon's book into the inquisitor's hands; for if I could get him to advert to the facts stated in that book, I should be able to learn, by comparison, the exact state of the Inquisition at the present time. In the evening he came in, as usual, to pass an hour in my apartment. After some conversation, I took the pen

in my hand to write a few notes in my journal; and, as if to amuse him while I was writing, I took up Dellon's book, which was lying with some others on the table, and handing it across to him, asked him whether he had ever seen it. It was in the French language, which he understood well. 'Relation de l'Inquisition de Goa!' pronounced he, with a slow articulate voice. He had never seen it before, and began to read with eagerness. He had not proceeded far, before he betrayed evident symptoms of uneasiness. He turned hastily to the middle of the book, and then to the end, and then ran over the table of contents at the beginning, as if to ascertain the full extent of the evil. He then composed himself to read, while I continued to write. He turned over the pages with rapidity, and when he came to a certain place, he exclaimed, in the broad Italian accent, 'Mendacium, mendacium!' I requested he would mark those passages which were untrue, and we should discuss them afterwards, for that I had other books on the subject. 'Other books!' said he, and he looked with an inquiring eye on those on the table. He continued reading till it was time to retire to rest, and then begged to take the book with him.

"After breakfast, next morning, we resumed the subject of the Inquisition. The inquisitor admitted that Dellon's descriptions of the dungeons, of the torture, of the mode of trial, and of the Auto da Fè, were in general just; but he said the writer judged untruly of the motives of the inquisitors, and very uncharitably of the character of the Holy Church. . . . . The inquisitor was now anxious to know to what extent Dellon's book had been circulated in Europe. I told him that Picart had published to the world extracts from it, in his celebrated work called 'Religious Ceremonies,' together with plates of the system of torture and burnings at the Auto de Fè. I added, that it was now generally believed in Europe that these enormities no longer existed, and that the Inquisition itself had been totally suppressed; but that I was concerned to find that this was not the case. . . . . .

"I had already discovered, from written or printed documents, that the Inquisition of Goa was suppressed by royal edict in the year 1775, and established again in 1779. The Franciscan father before mentioned witnessed the annual Auto da Fè, from 1770 to 1775. 'It was the humanity and tender

mercy of a good king,' said the old father, 'which abolished the Inquisition.' But immediately on his death, the power of the priests acquired the ascendant, under the queen dowager, and the tribunal was re-established, after a bloodless interval of five years. It has continued in operation ever since. It was restored in 1779, subject to certain restrictions, the chief of which are the two following: 'That a greater number of witnesses should be required to convict a criminal than were before necessary;' and, 'That the Auto da Fè should not be held publicly as before; but that the sentences of the tribunal should be executed privately, within the walls of the Inquisition.'

"In this particular, the constitution of the new Inquisition is more reprehensible than that of the old one; for, as the old father expresses it, 'Nunc sigillum non revelat Inquisitio.' . . . . . The policy of this new code of concealment appears to be this, to preserve the power of the Inquisition, and at the same time to lessen the public odium of its proceedings in the presence of British dominion and civilization. I asked the father his opinion concerning the nature and frequency of the punishments within the walls. He said he possessed no certain means of giving a satisfactory answer; that every thing transacted there was declared to be 'sacrum et secretum.' But this he knew to be true, that there were constantly captives in the dungeons; that some of them are liberated after long confinement, but that they never speak afterwards of what passed within the place. He added, that, of all the persons he had known, who had been liberated, he never knew one who did not carry about with him what might be called, 'the mark of the Inquisition;' that is to say, who did not show, in the solemnity of his countenance, or in his peculiar demeanour, or his terror of the priests, that he had been in that dreadful place.

"The chief argument of the inquisitor to prove the melioration of the Inquisition was the superior *humanity* of the inquisitors. I remarked that I did not doubt the humanity of the existing officers; but what availed humanity in an inquisitor? He must pronounce sentence according to the laws of the tribunal, which are notorious enough; and a *relapsed heretic* must be burned in flames, or confined for life in a dungeon, whether the inquisitor be humane or not. 'But if,' said I, 'you would

satisfy my mind completely on this subject, show me the Inquisition.' He said it was not permitted to any person to see the Inquisition. I observed that mine might be considered as a peculiar case; that the character of the Inquisition, and the expediency of its longer continuance, had been called in question; that I had myself written on the civilization of India, and might possibly publish something more upon that subject, and that it could not be expected that I should pass over the Inquisition without notice, knowing what I did of its proceedings; at the same time I should not wish to state a single fact without his authority, or at least his admission of its truth. . . . . The countenance of the inquisitor evidently altered on receiving this intimation, nor did it ever after wholly regain its wonted frankness and placidity. After some hesitation, however, he said he would take me with him to the Inquisition the next day. . . . . .

"*Goa, Augustinian Convent, Jan.* 28, 1808.

"When I left the forts to come up to the Inquisition, Colonel Adams desired me to write to him; and he added, half-way between jest and earnest, 'If I do not hear from you in three days, I shall march down the 78th, and storm the Inquisition.' This I promised to do. But having been so well entertained by the inquisitor, I forgot my promise. Accordingly, on the day before yesterday, I was surprised by a visit from Major Braamcamp, aid du camp to his Excellency the Viceroy, bearing a letter from Colonel Adams, and a message from the Viceroy, proposing that I should return every evening and sleep at the forts, on account of the *unhealthiness* of Goa.

"This morning, after breakfast, my host went to dress for the Holy Office, and soon returned in his inquisitorial robes. He said he would go half an hour before the usual time, for the purpose of showing me the Inquisition. . . . . On our arrival at the place, the inquisitor said to me, as we were ascending the steps of the outer stair, that he hoped I should be satisfied with a transient view of the Inquisition, and that I would retire whenever he should desire it. I took this as a good omen, and followed my conductor with tolerable confidence.

"He led me first to the great hall of the Inquisition. We

were met at the door by a number of well-dressed persons, who, I afterwards understood, were the familiars and attendants of the Holy Office. They bowed very low to the inquisitor, and looked with surprise at me. The great hall is the place in which the prisoners are marshalled for the procession of the Auto da Fè. At the procession described by Dellon, in which he himself walked barefoot, clothed with the painted garment, there were upwards of one hundred and fifty prisoners. I traversed this hall for some time, with a slow step, reflecting on its former scenes; the inquisitor walked by my side, in silence. I thought of the fate of the multitude of my fellow-creatures who had passed through this place, condemned by a tribunal of their fellow-sinners, their bodies devoted to the flames, and their souls to perdition. And I could not help saying to him, 'Would not the holy church wish, in her mercy, to have those souls back again, that she might allow them still further probation?' The inquisitor answered nothing, but beckoned to me to go with him to a door at one end of the hall. By this door he conducted me to some small rooms, and thence to the spacious apartments of the chief inquisitor. Having surveyed these, he brought me back to the great hall; and I thought he seemed now desirous that I should depart. 'Now, father,' said I, 'lead me to the dungeons below; I want to see the captives.'—'No,' said he, 'that cannot be.'—I now began to suspect that it had been in the mind of the inquisitor, from the beginning, to show me only a certain part of the Inquisition, in the hope of satisfying my inquiries in a general way. I urged him with earnestness, but he steadily resisted, and seemed to be offended, or rather agitated, by my importunity. I intimated to him plainly, that the only way to do justice to his own assertions and arguments, regarding the present state of the Inquisition, was to show me the prisons and the captives. I should then describe only what I saw; but now the subject was left in awful obscurity.—'Lead me down,' said I, 'to the inner building, and let me pass through the two hundred dungeons, ten feet square, described by your former captives. Let me count the number of your present captives, and converse with them. I want to see if there be any subjects of the British government, to whom we owe protection. I want to ask how long they

have been here, how long it is since they beheld the light of the sun, and whether they ever expect to see it again. Show me the chamber of torture; and declare what modes of execution, or of punishment, are now practised within the walls of the Inquisition, in lieu of the public Auto da Fè. If, after all that has passed, father, you resist this reasonable request, I shall be justified in believing, that you are afraid of exposing the real state of the Inquisition in India.' To these observations the inquisitor made no reply; but seemed impatient that I should withdraw. 'My good father,' said I, 'I am about to take my leave of you, and to thank you for your hospitable attentions, ... and I wish always to preserve in my mind a favourable sentiment of your kindness and candour. You cannot, you say, show me the captives and the dungeons; be pleased then merely to answer this question; for I shall believe your word:—How many prisoners are there now below, in the cells of the Inquisition?' The inquisitor replied, 'That is a question which I cannot answer.' On his pronouncing these words, I retired hastily towards the door, and wished him farewell. . . . . .

"From the Inquisition I went to the place of burning in the *Camp Santo Lazaro*, on the river side, where the victims were brought to the stake at the Auto da Fè. It is close to the palace, that the viceroy and his court may witness the execution; for it has ever been the policy of the Inquisition to make these spiritual executions appear to be the executions of the state. An old priest accompanied me, who pointed out the place, and described the scene. As I passed over this melancholy plain, I thought on *the difference between the pure and benign doctrine which was first preached to India in the Apostolic age, and that bloody code which, after a long night of darkness, was announced to it under the same name! And I pondered on the mysterious dispensation, which permitted the ministers of the Inquisition, with their racks and flames, to visit these lands, before the heralds of the gospel of peace.* But the most painful reflection was, that this tribunal should yet exist, unawed by the vicinity of British humanity and dominion. I was not satisfied with what I had seen or said at the Inquisition, and I determined to go back again. The inquisitors were now sitting on the tribunal, and I had some excuse for returning; for I was to

receive from the chief inquisitor a letter which he said he would give me, before I left the place, for the British resident in Travancore, being an answer to a letter from that officer.

"When I arrived at the Inquisition, and had ascended the outer stairs, the door-keepers surveyed me doubtingly, but suffered me to pass, supposing that I had returned by permission and appointment of the inquisitor. I entered the great hall, and went up directly towards the tribunal of the Inquisition, described by Dellon, in which is the lofty crucifix. I sat down on a form at the end of the great hall, and wrote some notes; and then desired one of the attendants to carry in my name to the inquisitor. As I walked up the hall, I saw a poor woman sitting by herself, on a bench by the wall, apparently in a disconsolate state of mind. She clasped her hands as I passed, and gave me a look expressive of her distress. The sight chilled my spirits. The familiars told me she was waiting there to be called up before the tribunal of the Inquisition. While I was asking questions concerning her crime, the second inquisitor came out in evident trepidation, and was about to complain of the intrusion; when I informed him I had come back for the letter from the chief inquisitor. He said it should be sent after me to Goa; and he conducted me with a quick step towards the door. As we passed the poor woman I pointed to her, and said to him with some emphasis, 'Behold, father, another victim of the holy Inquisition!' He answered nothing. When we arrived at the head of the great stair, he bowed, and I took my last leave of Joseph a Doloribus, without uttering a word."

"We may now be prepared (writes Hough, in his History of Christianity in India) to appreciate the wisdom of Divine Providence, in closing the continent of India against the inhabitants of Europe, during the rise and progress of the Papal domination. Had the Church of Rome gained access to that country during the plenitude of her power, we cannot doubt, judging from her consequent proceedings, that she would have left no means untried to

destroy the identity of the church in Malabar; for the existence of that church in a state of independence, shook the foundation of her claims to universal dominion. The protection afforded to this establishment by heathen and Mahomedan rulers, presented a perfect contrast to the intolerance of Rome towards all persons and churches whose creed differed from her own. This is the admission of a Romanist, whose candour does him honour. Alluding to the violent measures adopted by his church to reduce all others to her sway, the Abbé Fleury has remarked—'What great loss Christianity suffered in Asia is very manifest. If the Saracens had held the same principles which were received among the Latin Christians of these times, they would not have suffered one Christian to live in their dominions. But this nation, though guilty of various crimes and oppressions, yet judged it to be an act of too much iniquity and cruelty to destroy by fire and sword all who were of a different religion from themselves, and refused to be converted.'"

With respect to Xavier, Mr. Hough supplies the following information:—"He visited no less than thirty villages along the coast, the half of which only were baptized; and he thus describes his own mode of proceeding. I went about, with my bell in my hand, and gathering together all I met, both men and children, I instructed them in the Christian doctrine. The children learnt it easily by heart, in the compass of a month; and when they understood it, I charged them to teach it to their fathers and

mothers, then to all their own family, and even to their neighbours.

"On Sundays, I assembled the men and women, little boys and girls in the chapel; all came to my appointment, with an incredible joy and most ardent desire to hear the Word of God. I began with the confessing God to be one in nature, and triune in persons. I afterwards repeated, distinctly, and with an audible voice, *The Lord's Prayer*, *The Angelical Salutation*, and *The Apostles' Creed.* All of them together repeated after me; and it is hardly to be imagined what pleasure they took in it. This being done, I repeated the *Creed* distinctly, and insisting on every particular article, asked if they really believed it? They all protested to me, with loud cries, and their hands across their breasts, that they firmly believed it. My practice is, to make them repeat the *Creed* oftener than the other prayers; and I declare to them, at the same time, that they who believe the contents of it are true Christians.

"From the *Creed*, I pass to the *Ten Commandments*, and give them to understand, that the Christian law is comprised in these precepts; that he who keeps them all according to his duty, is a good Christian; and that eternal life is decreed to him: that on the contrary, whoever violates one of these Commandments, is a bad Christian, and that he shall be damned eternally, in case he repent not of his sin. Both the new Christians and the Pagans admire our law, as holy, and reasonable, and consistent with itself.

"Having done as I told you, my custom is to repeat with them the *Lord's Prayer* and the *Angel's Salutation.* Once again we recite the *Creed*, and at every *Article,* besides the *Pater Noster* and the *Ave Maria*, we intermingle some short prayer; for, having pronounced aloud the *first Article,* I begin thus, and they say after me,—'Jesus, *thou Son of the living God, give me grace to believe firmly this first Article of thy faith, and with this intention we offer unto thee that prayer of which thou thyself art the author.*' Then we add, '*Holy Mary, Mother of our* Lord Jesus Christ, *obtain for us, from thy beloved Son, to believe this Article without feeling any doubt concerning it.*' The same method is observed in all the other Articles, and almost in the same manner we run over the *Ten Commandments.* When we have jointly repeated the first precept, which is, '*To love God,*' we pray thus: '*O* Jesus Christ, *thou Son of the living God, grant us thy grace to love thee above all things!*' and immediately after we say the *Lord's Prayer;* then immediately we subjoin '*O holy Mary! Mother of Jesus! obtain for us from thy Son, that we may have the grace to keep this first commandment.*' After which, we say the *Ave Maria.* We observe the same method through the other nine commandments, with such little variations as the matter may require."

This is a fair specimen of Xavier's usual mode of proceeding with the natives, whether heathen or nominal Christians. How he can have expected them to comprehend this confusion of doctrine and

precept, is unaccountable. Perhaps he did not expect it, and sought only to obtain that explicit acquiescence in all that he told them to believe and do which the Roman Church inculcates as the first duty of her children. This she calls Christian humility, and these poor people were, in this respect, as humble as could be desired. In fact, they were too much obliged to the Portuguese, and too dependent upon their power to keep them from being again reduced under the Mahomedan yoke, to think of withholding their assent from whatever their preceptor told them to believe. We are not surprised, then, at his numerical success, nor that he himself at last became ashamed of the converts whom he had used such means to instruct.

He spent fifteen months among these thirty villages, giving, upon an average, about a fortnight to each; and he placed over the congregations formed in this perfunctory manner the most intelligent persons he could find among them. These he taught to repeat what he had translated, which appears to have been their principal, if not their only qualification for the important task assigned them. Though unable to instruct the people in the doctrines and precepts of Christianity, they might, at least, serve to keep them together, and prevent their relapsing into paganism while Xavier was away. For these catechists he was enabled to provide salaries out of the public treasury, and he built churches in most of the villages where congregations were formed.

He made some attempts to gain the attention of the Brahmins also, but with so little success that he soon desisted from the effort, and devoted himself almost exclusively to the poor Paravars ; and when he left them for Goa, he took with him some of their most promising youths, to be educated for the ministry in the college of St. Paul.

He arrived at Goa about the end of January, 1544, where he did not remain long; for, after depositing his young converts in the college, and obtaining three companions for his journey, he was impatient to return to the south. Having assigned to each of his colleagues a district on the coast, he penetrated alone further into the country. His mode of proceeding among a people who had never before heard of the Christian religion, cannot be better described than in his own words. He thus wrote to Mansilla, one of his colleagues :—

" You may judge what manner of life I lead here by what I shall relate to you. I am wholly ignorant of the language of the people, and they understand as little of mine, and I have no interpreter. All I can perform is to baptize children and serve the sick, an employment easily understood without the help of an interpreter, by only minding what they want."

Converts so made were *not* of a very permanent character. This fact we learn, not from a member of a hostile church, nor from one of a rival order in his own church, but from a *Jesuit missionary of thirty years' experience in the very scene of Xavier's*

labours, who thus writes of him and his disciples :—
"One of the first missionaries [to India] was St. Francis Xavier, a Spanish Jesuit of the greatest merit, and animated with a truly apostolical zeal, and still known under the appellation of the *Apostle of India*. He traversed several provinces of India, and is said to have made many thousand converts, at a period when the prejudices of the natives against the Christian religion were far from reaching the height they have since attained.

"Xavier soon discovered in the manners and prejudices of the natives an insurmountable bar to the progress of Christianity among them, as appears from the printed letters, still extant, which he wrote to St. Ignatius Loyola, his superior.

"At last Francis Xavier, entirely disheartened by the invincible obstacles he everywhere met in his apostolic career, and by the apparent impossibility of making real converts, left the country in disgust, after a stay in it of only two or three years."

This account of Xavier's reason for quitting India speaks more favourably for his character than all the idle and puerile stories invented to exalt his reputation. But it does not speak so well for his church, which was, probably, his biographer's reason for suppressing the fact. Considering the very superficial instruction which, as we have seen, he gave his proselytes, it is hard to imagine how he could have expected them to become better Christians than are here described. What an appalling instance does he present of the thraldom of

a noble spirit under a system of darkness! Moving among the natives of India with all his energy of mind, his kind condescension and earnest intreaties, he must have commended almost any system to a people so unaccustomed to think for themselves as the low castes of Hindoos. But they had no foundation of Scriptural instruction laid in their minds; they wanted to be taught to build up themselves in the faith they had embraced, in dependence on Divine grace to illumine and strengthen them, instead of being left to the *opus operatum* of the Romish ordinances. No wonder, then, that they had little more of Christianity than the name. But Xavier could not be satisfied with this, although he knew not how to remedy the evil. He had formed a higher estimate of the Christian character than these proselytes had attained, or could attain, under such tuition, and hence the "disgust" with which he turned away from them. While his church has exulted in their numbers, and lauded them in most extravagant terms, they fell too far below Xavier's standard; and his honest mind was grieved to see them so unworthy of the name they bore. We honour him for the feeling, and verily believe that the integrity of purpose which it manifested would have caused him to revolt at the attempt to impose on the world a spurious account of his miraculous powers. We have no wish to depreciate his memory; quite the contrary. As a minister of Christianity, he had great faults; but they were the faults of the system which enthralled his mind.

His personal character appears to have been unexceptionable; and this, as well as his standard of Christian morals for his disciples, may be fairly attributed to the instructions and impressions he had received in early life through his Protestant associates at Paris. His missionary character, also, in many respects, is worthy of admiration. For grandeur of design and diligence in the execution; for disinterested love to man; for bold fidelity to persons of the highest, and engaging condescension to men of the lowest estate; for unwearied devotion, self-denial, renunciation of the world, intrepidity in dangers, and many other estimable qualities, he has left behind him an example which few have surpassed since the apostles' days. Could all this pure metal have been detached from the dross with which it was mixed, and cast into the mould of God's Word, he would have formed one of the brightest and best instruments ever used to deliver mankind from the bondage of Satan, and restore them to their rightful Lord.

With respect to Abbé Dubois himself, he makes the following candid acknowledgment: "For my part, I cannot boast of my successes in this holy career during a period of twenty-five years that I have laboured to promote the interests of the Christian religion. The restraints and privations under which I have lived, by conforming myself to the usages of the country; embracing, in many respects, the prejudices of the natives; living like them, and becoming almost a Hindoo myself; in short, by

'being made all things to all men, that I might by all means save some;' all this has proved of no avail to me to make proselytes.

"During the long period I have lived in India in the capacity of a missionary, I have made, with the assistance of a native missionary, in all between two and three hundred converts of both sexes. Of this number two-thirds were pariahs or beggars, and the rest were composed of *sudras*, vagrants, and outcasts of several tribes, who, being without resource, turned Christians in order to form connexions, chiefly for the purpose of marriage, or with some other interested views. Among them are to be found some also who believed themselves to be possessed by the devil, and who turned Christians, after having been assured that on their receiving baptism the unclean spirits would leave them, never to return; and I will declare it, with shame and confusion, that I do not remember any one who may be said to have embraced Christianity from conviction, and through quite disinterested motives. Among these new converts many apostatized, and relapsed into paganism, finding that the Christian religion did not afford them the temporal advantages they had looked for in embracing it; and I am verily ashamed that the resolution I have taken to declare the whole truth on this subject forces me to make the humiliating avowal, that those who continued Christians are the very worst among my flock.

"I know that my brother missionaries in other

parts of the country, although more active and more zealous perhaps, than myself, have not been more fortunate, either in the number or the quality of their proselytes."

Testimony like this, adds Hough, to the prejudice of a cause which the witness himself had so much at heart, must be deemed unquestionable. It is due, however, to many native Christians in India to declare that the degrading terms in which he describes them are too unqualified. We may be expected to believe what he gives as the result of his own and his brethren's experience of the Jesuit missions: but in the missions of other orders are to be found honourable exceptions to this sweeping condemnation.

"The successors of this missionary," writes Hough, "Robert de Nobili and his colleagues, who at the beginning of the seventeenth century founded the Madura Mission, determined to avoid Xavier's mistaken policy, as they deemed it. They confined their attention to the Brahmins and other Hindoos of the highest castes; and, in order to obviate the prejudices of those haughty and self-sufficient men against the natives of Europe, these *Christian* missionaries denied that they were Europeans, and affirmed that they were Brahmins from the West, of a higher order than any in India. 'To stop the mouths of his opposers, and particularly of those who treated his character of *Brachman* as an imposture,' Robert de Nobili 'produced an old, dirty parchment, in which he

had forged, in the ancient Indian characters, a deed showing that the Brachmins of Rome were of much older date than those of *India*, and that the *Jesuits* of *Rome* descended, in a direct line, from the god Bráma. Nay, Father Jovence, a learned *Jesuit*, tells us, in the history of his order, something yet more remarkable; even that Robert de Nobili, when the authenticity of his smoky parchment was called in question by some *Indian* unbelievers, declared upon oath, before the assembly of the *Brachmans of Madura*, that he, Robert de Nobili, derived really and truly his origin from the god Bráma.' Upon this the historian, Norbert, exclaims—'Is it not astonishing that this reverend father should acknowledge, is it not monstrous that he should applaud as a piece of pious ingenuity, this detestable instance of perjury and fraud!'

"To carry on this wicked deception, it was necessary to adopt the Brahmins' mode of living, their costume, and even their idolatrous ceremonies. It also required them, in opposition to the example of Jesus Christ, his apostles, and every faithful preacher of Christianity, to have respect of persons; and, instead of preaching the gospel as freely to the poor as to the rich, they found it essential to their design to keep the lower caste at a distance; and even the proselytes from those grades which are not permitted to enter the Hindoo temples, these *Christian* missionaries actually excluded from their churches, when Brahmins were present or expected. In a word, they were accused of 'the most culpable

indulgence, in tolerating and winking at all kinds of idolatrous superstitions among their proselytes; and with having themselves rather become converts to the idolatrous worship of the Hindoos, by conforming to many of their practices and superstitions, than making Indians converts to the Christian religion.' Even the Abbé Dubois concedes that these 'charges had some degree of foundation.' . . . . .

"The writings of Robert de Nobili, Beschi, and others, for the edification of their disciples, were composed in the same flowery, hyperbolical, and unintelligible style as the Hindoo Vedas, poems, and other performances inculcating their superstitions. . . . . The Brahmins have four Vedas, which are their sacred books, believed to be revealed by God, and called immortal. They are considered as the fountain of all knowledge, human and divine. The Jesuits at Madura actually forged a fifth Veda, pretending that it was revealed to the chief Brahmin of the Pagoda of Cherengham, by the same authority as the other four: and so artfully did they imitate the style of the genuine Vedas, that their forgery imposed even on some Brahmins, and for many years it was received as an authentic work. Under this impression, M. Voltaire published a French translation of it: but the imposture was detected, about twenty years ago, by the late Mr. Ellis, a gentleman of the civil service at Madras, who, after a careful comparison of this *Ezour-Védam* with the Hindoo Vedas, pronounced it 'a literary forgery; or rather, as the object of the author or authors was

not literary distinction, of religious imposition without parallel.'

"The object of the authors of this work was to make it appear that the Gospel received confirmation from the Brahminical Vedas. There is a sufficient sprinkling of the Bible on its leaves to enable them, when it should be once received as authentic, to argue for the truth of Christianity from the accordance of this Veda with the lessons of Holy Scripture. In the *Christian* mind there can be but one opinion of this infamous transaction: but the Jesuits justify it, like Father Jouvenci, as a *pious fraud*—a name given to the grossest falsehoods that are deemed conducive to the interests of the Church. . . . . .

"Such was the character of the Jesuits' proceedings in India. Their compromise of all that deserved to be called religion, occasioned the other orders of friars to complain of them to the pope. At first the pontiff was unwilling to interfere with an order of men who were so useful to him in maintaining his pretensions against the growing light and liberty of the Reformation in Europe. At length, however, the accusations became so loud and so frequent, that he felt obliged to call them to account. They defended their conduct by pleading the expediency of making the compromise complained of, which, they argued, was only temporary; and asserted, that it had the sanction of apostolic example. . . . . .

"When brief after brief, accompanied with pressing

remonstrances, had been totally disregarded by the Jesuits, the pope determined, as a last resort, to send out a legate to India and China, with full powers to act as his representative. The Cardinal de Tournon was the person selected for this important mission. On his arrival at Pondicherry, he was received by the Jesuits, with whom at first he took up his abode; and from their representations, he was induced to think that the complaints against them were groundless. On further investigation, however, he discovered that they had imposed upon him; and immediately issued a manifesto, strictly prohibiting the disguises they had thrown over the services of the Church, and their close conformity to the heathen superstitions. But they now treated him and his manifesto with scorn; defied his authority and that of the pope himself; and asserted that their own bishop's power in India was independent of the Roman pontiff.

"After enduring this vexatious opposition, or, as the Abbé Dubois himself calls it, 'this disgusting contest' (p. 9), for several months, the apostolic legate, finding he could make nothing of the Jesuits in India, sailed for China, where he found them carrying on precisely the same system of accommodation to the worst features of the idolatry of the country. Here, also, he met with similar resistance, in all his endeavours to reform these scandalous abuses. The Emperor of China gave him a courteous reception; but the Jesuits about his court were too numerous, and their influence with the

mandarins was too great, to enable him to assist the cardinal as far as he seemed inclined. One had the effrontery to tell M. de Tournon, that he could have prevented his introduction to the emperor, if he had chosen.

"Finding that they could not frighten the cardinal away, or induce him to refrain from interfering with their proceedings, the Jesuits determined to get rid of him in a summary manner. Three of them undertook to poison him; and they succeeded in administering the deleterious drug in his food. He was preserved, indeed, from the fatal effects of their first attempt, by the promptitude of the physician and apothecary on his establishment: but on his recovery, and attempting to resume his measures of reform, they persecuted him with such unrelenting violence, that he was glad to make his escape from Pekin. He proceeded thence to Macao, there intending to embark for Europe; but the Jesuits, resolving to prevent his appearing against them at the court of Rome, obtained his arrest at Macao, and he died in a dungeon." (Mémoires Historiques sur les Missions de Malab. du P. Norbert, tom. i. liv. 2—7.) "The circumstances of his empoisonment, imprisonment, and death, are taken," says Hough, "from the deposition of M. Angélita, the cardinal's secretary, in whose arms he expired. The deposition was made at Rome, and is published in the Mémoires Historiques, in the original Italian, with a French translation, tom. iii.

"After the cardinal's decease, the pope appointed

M. de Visdelou his vicar apostolic in India. This ecclesiastic was a Jesuit; but he was too faithful to the Roman pontiff to connive at his brethren's proceedings. Accordingly, they regarded him as a renegade, and treated him with such rancorous hostility, that he renounced their society, and associated with the Capuchins. With their aid, he carried into effect the papal briefs in all the churches, except those of the Jesuits, who still refused to admit them. The Capuchins had long been treated by the Jesuits with such arrogance and injustice, that they were at last provoked to withdraw altogether from communion with them. A step so decisive they little expected; and they used their influence with the French council at Pondicherry, to endeavour to prevail on the Capuchins to recal their resolution. They consented immediately, on condition that the Jesuits would implicitly conform to the papal requisitions; but these men rejected the alternative with scorn, and now set all orders of men at defiance. . . . . .

"About this time a new bishop arrived at Meliapore (St. Thomé). Being a Jesuit, he hoped to induce his brethren to be more moderate, and to conduct the services of the Church in a manner more accordant with the rubric; but all his endeavours were equally unavailing. The new pope also, Clement XII., thinking that his predecessors might have provoked them to resistance by the severity of their censures, endeavoured to conciliate them by the use of milder terms; but finding them too artful to be so diverted from their purpose, he also assumed a

more commanding tone. This, however, had no better effect. It was not till Benedict XIV. filled the papal chair, that they could be induced to bow in any measure to the authority of the sovereign pontiff. This pope was of too determined a spirit to allow his authority to be questioned by any order of men; and he compelled even the Jesuits in India to yield, for a time, a reluctant submission.

"What was the consequence?—the immediate decline of their Indian missions. . . . . .

"'What the Jesuits had foreseen, happened,' writes the Abbé Dubois, (that is, from their submission to the pope)—'a great number of proselytes preferred renouncing the new religion, to abandoning their practices. A stop was put to conversions; and the Christian religion began to become odious to the Hindoos, on account of its intolerance.'

"For this the same writer assigns other causes besides the suspension of the idolatrous practices of the Jesuits; but he attributes it chiefly to the natives' detection of the imposition that had been practised upon them:—

"'The Hindoos soon found that those missionaries whom their colour, their talents, and other qualities had induced them to regard as such extraordinary beings, as men coming from another world, were, in fact, nothing else but disguised *Fringy* (Europeans); and that their country, their religion, and original education, were the same with those of the vile, the contemptible Fringy who had of late invaded their country. This event proved the last

blow to the interests of the Christian religion. No more conversions were made; apostasy became almost general in several quarters; and Christianity became more and more an object of contempt and aversion, in proportion as the European manners became better known to the Hindoos.'

. . . . . "Not in India only, but in China and Japan, they were, about the same time, overwhelmed with similar confusion. Sowing the wind, they reaped the whirlwind; and their missions in those countries were swept away, as with 'the besom of destruction.' Dr. Wiseman and other Jesuits are naturally careful to disguise the circumstances that led to these disasters, and anxious to make the world believe that they were the result of a general persecution of Christianity, similar to that which was endured by the primitive Church. But this is very far from the fact. The Christian religion was more than tolerated—it was fostered by the heathen governments of both those countries. The Jesuits boast, that at one time they could number nearly half the population of Japan as their proselytes, and that in China they had millions. Nor is there any reason to question this; and had they conducted themselves in a manner becoming Christian missionaries, there can be little doubt that they would have continued to this day, and been allowed to carry forward their work without restriction. But their pride and insolence, their extortions and political intrigues, grew to such a height, that they became intolerable, and called down upon them the vengeance of the very

governments which had hitherto afforded them all the latitude and facilities that they could reasonably desire. It was natural for the heathen to identify the Christian religion with its teachers, whose misconduct caused the very name of Christianity to be execrated. In Japan, the religion was exterminated; and the country has continued hermetically sealed against it to the present day. In China, where the Roman Church had once a very prosperous mission, very few vestiges have survived the desolating edicts of the emperor. These are historic facts that challenge the strictest scrutiny."

We would now direct the reader to another part of the world.

The following are some curious particulars from *An Account of Cochin China, by R. E. C. Barri, a Jesuit, one of the first Missionaries in that kingdom:—*

"Before the fathers of the Society of Jesus went into Cochin China, it was the custom of the Portuguese trading thither to carry with them, from Malacca and Macao, and the Spaniards from Manilla, some chaplains, to say mass, and administer the sacraments to them during their stay there, which generally was three or four months in the year. These chaplains, having no other obligation, but only to serve the Portuguese, never thought of promoting the spiritual welfare of the natives of that country, not applying themselves to learn their language, nor using any other means to communicate the light of the Gospel to them; and yet there was one of those who had the face to publish in Spain,

in a book called 'The Voyages of the World,' that he had catechized and baptized the Infanta, or Princess of Cochin China, and a great many of her ladies; whereas never infanta, nor any other person of all that royal family till this time, has shown any inclination to become Christians; and it may be well discerned how falsely he talks in this point, by the other fables he adds, in the same book, concerning that infanta, as that she would have married the same chaplain, and the like. We know of none, but some fathers of the order of St. Francis, that went from Manilla, and one of St. Augustine, from Macao to Cochin China, merely for the conversion of those souls; but they, meeting with no success, returned to their countries, Providence so ordering it, which had designed that land to be cultivated by the sons of the holy patriarch Ignatius, which was done as follows."

Father Barri then proceeds with his account of the triumphs of his order at great length.

Their first achievement was the sudden conversion of some of the leading men, by their prediction of an eclipse of the moon. Next he records their triumph over the omaiis, or pagan priests, with this pleasant description of their likeness to those of his own religion:—"There is such a variety of omaiis in that country, that it looks as if the devil had endeavoured, among these Gentiles, to represent the beauty and variety of religious orders, instituted by holy men in the Catholic Church, their several habits answering their several professions, for some are clad

in white, others in black, some in blue, and other colours; some living in community, some like curates, chaplains, canons, and prebends; others profess poverty, living upon alms; others exercise the works of mercy, ministering to the sick, either natural physic or magical charms, without receiving any reward; others undertaking some pious work, as building bridges, or such other things for the public good, or erecting temples, and going about the kingdom begging alms for this purpose; others teach the doctrines of their religion. There are also some omaiis who profess the farriers' trade, and compassionately cure elephants, oxen, and horses, without asking any reward, being satisfied with anything that is freely given them. Lastly, others look to the monasteries of women who live in community, and admit of no man among them but the omaii, who look after them, and they are all his wives. There are vast temples, with beautiful towers and steeples, nor is there any town, though never so little, without a temple to worship its idols, which are generally very large statues, with abundance of gold and silver shut up in their breasts and bellies, where nobody dares to touch it, till extreme necessity obliges some thief to gut the idol, without regard to so great a sacrilege as that is accounted among them; and, what is very remarkable, they have chaplets and strings of beads about their necks, and make so many processions, that they out-do the Christians in praying to their false gods. There are also among them some persons resembling abbots, bishops, and arch-

bishops, and they use gilt staves, not unlike our croziers, inasmuch, that if any man came newly into that country, he might easily be persuaded there had been Christians there in former times, so near has the devil endeavoured to imitate us."

Which were the *imitators* in these religious observances, the original Pagans or the modern Romanists, I do not stop to inquire, nor how much of this account may be true.

"With respect to the vulgar people, God was pleased," relates Father Barri, "to show some miracles, to the end, that, clinging to their opinion of diabolical prodigies, they might own the only Lord and singular worker of all true wonders. The devils appear so frequently among those heathens, that not to speak of the oracles they deliver by the mouth of idols, they walk about the cities so familiarly in human shapes, that they are not at all afeared, but admitted into company, and this is carried so far, that there are abundance of Incubi and Seccubi." "Though these devils appearing in human shapes do no harm to the body, yet sometimes there are others that appear in horrid and frightful shapes; and the Cochin-Chinese, who have often seen, describe them after the same manner as we paint them; for example, with a cock's face, a long tail, a bat's wings, a hideous look, and bloody flaming red eyes, and when they appear in such shapes, they are much feared, being then generally hurtful to men, sometimes carrying them to the tops of houses to cast them down headlong. We once heard a wonderful

noise of people in our street, crying out very loud, 'Magui Maco,'—that is, the devil in a monstrous shape; whereupon some Gentiles came running to beseech, that as we had weapons against those evil spirits, we would go and relieve those distressed people who were infested by them. Having recommended ourselves to God, and provided ourselves with crosses, *Agnus Deis*, and relics, two of us went to the place where the devil was, and came so near, that we only wanted turning round a corner to be upon him, when he suddenly vanished, leaving three prints of his feet upon the pavement, which I saw, and they were above two spans long, with the marks of a cock's talons and spurs. Some attributed the devil's flying to the virtue of the holy cross and relics we carried with us.

"These frightful apparitions God made use of to attract many to his holy faith, yet not denying them good visions. The first was, as we were one day in our own house, we saw a procession of a vast multitude of people in a field, making towards us, and when they came, being asked what they would have, they answered, that a most beautiful lady came to them through the air, on a throne of bright clouds, who bid them go to that city, where they should find the fathers, who would show them the sure way to bliss, and the knowledge of the true God of heaven. This made us give thanks to the 'blessed Virgin,' whose great benefit this was acknowledged to be; and having catechized and baptized the people, sent them home well pleased."

Father Barri, having returned home and written his book, concludes it with the following remarks:—

"Afterwards by the annual letters sent me by those fathers, my companions, left there cultivating that vineyard, I understood that there was still about a thousand converted and baptized in a year; and that Christianity flourished more than ever it had done, at Chaccaim particularly. But now of late they write, that the king forbade any more becoming Christians, and threatened to expel the fathers out of the kingdom, *because the Portuguese trade failed;* yet it pleased God this persecution went no further, the king being satisfied provided one of the fathers went away to Macao, to endeavour to persuade the Portuguese to continue the trade, as it seems was afterwards done.

"These people may very easily be taught the principal mysteries of our holy faith. They, as we have shown, in a manner adoring but only one God, accounting the idols as inferior saints, allowing the immortality of the soul, eternal punishments for the wicked, and bliss for the just; using temples, sacrifices, processions, *so that, changing the objects, it would be easy to introduce the new worship.* That there will be no difficulty in making out the mystery of the holy eucharist, may appear by the distinction they make between the accidents and substance of the meat they provide for the dead as before-mentioned in this second book. All these things inflame the minds of the children of the society, who, though recluse and shut up in the

colleges and provinces of Europe, have an ardent desire to convert the world."

The following extracts from "A Voyage to Congo, and several other Countries in Southern Africk," by Father Jerom Merolla da Sorrento, a Capuchin and Apostolic Missioner, in the year 1682, will supply the reader with another view of the ancient propagandist missions:—

"The first discovery of this part of the world by the Portuguese, happened in the year (so fortunate for them) 1485. The first religious persons that set footing there were three Dominican friars, as is testified by Father Maffeus, a Jesuit, in the first book of his history of the Indies. One of these was killed by the Giaghi, at the time when they overran the kingdom of Congo, and routed the Congolan army under the conduct of their general, Limbo. This barbarian of a conqueror, amongst other spoils, seized upon the sacred vestments and utensils of this unhappy friar, and not contented with the bare possession of them, would needs ridicule and profane them, by putting them on, as likewise by appearing at the head of his followers with the chalice in his hand. As for the other two missioners, they died in a short time after their arrival, through the excessive heat of the climate. To these succeeded twelve Franciscans of the order of Observants, who were carried hither by the same Don Diego Cano, in his third voyage into these parts. Some attribute the whole conversion of this country to these fathers —not allowing that the three that were there before,

through the shortness of their continuance, could have time to do anything towards it. Several other evangelical labourers had been sent out from time to time in this vineyard, and at length, at the request of Don Alvaro, sixth King of Congo, made to Pope Urban VIII., that his holiness would be pleased to send some more Capuchin missioners into his kingdom, there were others sent with letters patent from the said pope in the year 1640. These fathers entering the river Laire, the first place they landed at was the country of Sogno, where they were received with extraordinary demonstrations of love and joy by the people, and especially by the count, who went out to meet them many miles from the place of his residence, and assisted them at mass with great devotion in the church of Pinda, a town near the mouth of the Laire; adorning their altars, moreover, with the richest furniture in his wardrobe. Hitherto flocked an infinite number of people upon this occasion, as well out of curiosity to see these new apostles (whose awful deportment filled them with wonder and amazement), as to vie with each other, which should show most obedience to the Gospel. But this is no wonder, since the first converts made by the aforesaid Franciscan friars were the Sognese, and who still seemed to have lively impressions left upon them of their former instructions. The first that were baptized among these negroes were the count and one of his sons, whereof the former had the name given him of Don Emanuel, and the other of Don Antonio. After the

Count of Sogno, the King and Queen of Cogno, together with their eldest son, were prevailed upon to be baptized; the two former taking the names of Don John and Donna Eleanora, the King and Queen of Portugal, and the latter that of the Infanta. Thus began the Christian faith to be first established in these parts, and which has been all along since maintained through the grace of God, and by the labours of several poor missioners successively sent in the service of the gospel."

"In this vast lake before mentioned, before it divides itself into the aforesaid rivers, are to be found several water-monsters, amongst which there is one sort which differs from human kind only in want of reason and speech. Father Francis de Pava, one of our missioners, living in this country, would by no means believe that there were any such monsters in this lake, affirming they were only illusions devised by the negroes; whereupon, the Queen of Singa being informed of his infidelity, invited him one day to go a-fishing for them. Scarce had the fishermen thrown in their nets, but they discovered thirteen upon the surface of the water, whereof they could nevertheless take but one female, which was big with young. The colour of this fish was black; it had long black hair, and large nails upon very long fingers, which, perhaps, were given it by nature to help its swimming. It lived not above twenty-four hours out of the water, and during all that

time would not taste any the least food that was offered it.

"Throughout all the river Laire there is to be found this *mermaid*, which, from the middle upwards, has some resemblance of a woman; but downwards it is altogether a fish, ending in a long tail, forked. Its head is round, and face like to that of a calf; it has a large, ugly mouth, little ears, and round, full eyes. Upon its back it has a large hide tacked, perforated in several places. This hide or skin seems to have been designed by nature for a sort of mantle to cover it, being contrived either to open or shut."

Merolla relates other pleasant stories:—

"These are good things for travellers to eat free-cost at other people's tables," the father writes, "but sometimes it happens that many are eaten and devoured themselves by a sort of serpent, as big as a beam, which they meet in the road, in their way to Singa, which, by looking on them only, kills and consumes them. A person that was assaulted by one of these prodigious serpents, happened, by a lusty stroke of a scimitar, to cut it in two. The monster having been thus cruelly used, and yet not killed, being, you may imagine, not a little enraged, lay upon the catch among the thick bushes, to revenge itself on its enemies; and soon after, two travellers happening to come by, it immediately crawled out, wounded as it was, and seized upon them, devouring them almost whole. The neighbours thereabout, hearing what had happened to those two men, re-

solved to sally out in a numerous body upon this maimed monster, which they not long afterwards did, but could never meet with it. At last a Portuguese captain, taking a considerable number of men also with him, armed with musquets, set forth in search of the serpent, but not discovering it, presently he let all the company march on before, and stayed himself behind a little. The serpent perceiving him alone, confiding in his remaining force, crept out of his hole to leap upon him. The affrighted Portuguese cried out at the sight of it, and most of the people that were gone before, returning in great haste, sent so many bullets into the monster's body, that they soon despatched it, after it had been the death of so many unfortunate passengers."

This "Apostolic Missioner" favours his readers with a sketch of one of his sermons:—

"On the Feast of the Purification of the Virgin Mary, I had a mind to preach a sermon against these practices; and the better to move the people, I had before me placed the image in relievo of this blessed saint, covered, on the altar, with a dagger struck through her breast, and which the blood followed. This done, I began to discourse against those women that observed the hellish delusions before mentioned, proving that they thereby not only offended their loving Saviour, but likewise did great injury to his immaculate mother. At the same instant I drew aside the curtain, and discovered the image, which the people perceiving so wounded and bloody, began immediately to relent,

and broke out into the extremest grief. Among the many present, there was one father of a family, that had a daughter then shut up upon the foregoing account; who, returning home in a great passion, fell upon both wife and daughter, and banged them both to that degree that they were glad to come immediately to our church, to be confessed."

In his "History of Loango, and other Kingdoms of Africa," in 1776, the Abbé Proyart refers to the missions of these same Capuchins as follows:—

"Although the kingdom of Congo borders upon those of which we are now speaking, we have no right to judge of its inhabitants by comparison, and attribute to the one what we know of the other. There may have been a time when these people resembled each other, but that time is no more. No one can deny, that the stay which the Portuguese have made in Congo must have altered in a great degree the innocence and simplicity of the manners of its inhabitants. I shall, however, take great care not to impute to a holy and divine religion abuses which it condemns, and evils which call forth its groans. We must shut our eyes to the light of the sun, and be, in fact, as ill-informed in history, as certain modern philosophers appear to be in this point, to be ignorant from what an abyss of corruption the Christian religion has snatched mankind. All that can reasonably be concluded from this decline of manners which has followed the preaching of the gospel in Congo and elsewhere, is, that if it be worthy the zeal of a Christian prince to favour

the propagation of the faith among infidel nations, it is also worthy of his prudence and his duty not to destroy with one hand what he builds up with the other, by sending on the track of the missionaries a set of men who have nothing of the Christian but the name, which they dishonour, and whose worse than heathenish conduct makes the idolaters doubt whether the gods whom they worship be not preferable even to that of the Christian religion. Such is the might of the empire of grace, that it never ceased to make some progress in Congo; and among all the licentiousness to which the Portuguese abandoned themselves, barbarians, who had become Christians, recalled them to a sense of their duty, and condemned their excesses by the practice of contrary virtues. But since the natives of the country have driven out the Portuguese, and they no longer receive any but missionaries among them, the latter find it a much more easy task to persuade them to the practice of evangelical morality. Cardinal Castelli, president of the congregation of the Propaganda, writes from Rome to the prefect of the mission of Loango, that there are actually more than one hundred thousand Christians in the single kingdom of Congo. But the Capuchins, who, since the dissolution of the Jesuits, have succeeded to the charge of this vast and laborious mission, beginning themselves to be in want of subjects, this flourishing branch of Christianity, if the hand which first formed it do not still support it, runs the risk of seeing itself destitute in a short time of the most needful helps."

The Abbé, too, has his pleasant tales :—

"The people of these countries, men and women," he writes, "are very fond of talking and singing; whence it would appear that nature is not consistent with herself: for *all the other animals are silent night and day. No song of birds is heard in the forests; the cock never awakes his master; even the dogs cannot bark. But amid this general silence, the women as they till the field make it echo with their rustic songs:* and the men pass their time in telling stories, and in discoursing on the most trifling topics. The afternoon is their particular time for holding their assemblies, under the shade of a spreading tufted tree. They sit on the ground in circles, cross-legged; most of them have a pipe in their mouths. Those who have palm wine bring some with them, and now and then they interrupt the speaking to drink a draught, passing the calabash round. He who begins the conversation sometimes speaks a quarter of an hour at a time. Every one listens in deep silence; another takes up the talk, and they listen in the same manner; no one who speaks is ever interrupted. But when he has ceased to utter his tattle, the person whose turn it is to speak has a right to oppose him, and utter his own. To see the fury which they throw into their declamations, one would think they were discussing the most thorny subjects, and it is a matter of great surprise when, on lending an ear, *one finds that the argument is about a wretched earthen pot, or a bird's feather, or some ridiculous and superstitious observance.*"

There is a good moral here, by the way, especially in disputatious times, and places.

The "History of Eastern Ethiopia," originally written in the Portuguese language by the Reverend Father Joano dos Santos, of the order of Saint Domingo, and published in Paris in the year 1684, may be read at the present time with great interest, as he enters at large into the wars of the Portuguese against the *Caffres, notices reports of gold diggings in that country*, and relates many a curious tale. The following is a specimen :—

"Paolo Marco, the Venetian, relates in his third book, chap. iv.," the Father writes, "that in the island of St. Lawrence, Madagascar, are certain birds of immense size, and such prodigious strength, as to be able to bear away even elephants in their claws, and fly off with them with incredible speed; but, being unable to support for any length of time so great a weight, they let their burthen drop from as high a point as they can reach, in order to kill them with the fall, when they pounce upon and devour their prey. A Portuguese one day travelling inland to purchase ivory, and feeling tired with leading a large monkey, which weighed more than fifteen pounds, he fastened it with an iron chain to the trunk of a tree; after taking rest for a time, he perceived the air darkened as if by a cloud about to burst over him; when, raising his eyes, he distinguished the obscurity to be occasioned by the body and wings of a bird of prey, which had borne away his monkey, together with the tree which it was fastened to, and which he let drop from a consider-

able height, to prey upon after thus killing it. In consequence of accidents of this nature, the inhabitants of these parts are accustomed to keep constant watch; and in order to be secure from depredations, are constantly armed."

The accounts supplied by modern Roman Catholic missionaries do not abound in such marvels. They are more carefully put forth. They serve, however, but little to raise one's notions of their intellectual power, or the success of their mission, notwithstanding the inveterate habit of boasting which belongs to Popery. I have before me three numbers of the "Annals of the Propagation of the Faith," from which some extracts here will throw light upon our subject. They are not selected numbers; one was sent to me by a friend, because it referred to a part of the world in which a dear missionary brother is labouring. Another I purchased, as the last number published, and the remaining one as containing the annual financial statement of the association. They may, therefore, be taken as a fair sample, I presume, of the whole.

The number for July, 1850, begins with four letters from "the Rev. Father De Smet, Missioner-Apostolic of the Society of Jesus, to the Members of the Central Councils of Lyons and Paris." Like almost all the other French missionaries he is very lively and agreeable in his descriptions.

The second of these letters the reader shall have in its integrity. It will serve as a relief from the gravity of our subject, and interest the lovers of natural history:—

"*Letter from the same Father to the Members of the Central Councils of Lyons and Paris.*

"University of St. Louis, 2nd of June, 1849.

"Gentlemen,

"I spoke to you in my last letter of the continual war and buzzing of mosquitoes and fire-flies. I will now add to this very unpleasant music the more disagreeable and very much more dreadful sounds emitted by rattle-snakes, which we often met in the regions called *Mauvaises-Terres*, consisting of a remarkable table-land, of which I will give a description by-and-by, and where the Little Missouri, the *Mankizita-Watpa*, the *Terre-Blanch River*, and the *Niobrarah* spring.

"Here the cameleon with its changing colours abounds, the ugly lizard, the horned frog, which is called by some persons, no doubt more classically, the salamander, and, besides, there are many kinds of little tortoises. In this place I witnessed a most singular occurrence, which was worthy of being recorded as illustrative of the instinct of the rattle-snake. One of the reptiles was basking in the sun surrounded by eight or ten young ones. As soon as it perceived my approach, it made a loud rattling noise, then opened its mouth, and all the little snakes took refuge in it. I drew back for a few moments, but presently returned. I then found that the young things had once more emerged from the living tomb into which my presence had caused them to make so precipitous a retreat.

"The arid and sterile land of *Mauvaises-Terres*, where the most indefatigable industry and the most untiring labour have ever failed to render the soil productive, can boast, nevertheless, its thousands of villages stirring with life and occupation. I speak of the numerous villages inhabited by the *dogs of the prairie*, where every farm or settlement occupies an extent of ground spreading over several miles of country on a flat, level space, where the grass is short and unfrequent. The instinct of these odd villagers, which bears some analogy to that of the squirrel, has something in it truly singular and amusing. They take up from the very roots almost every species of vegetation: this extraordinary vandalism has some exceptions,

however, for they appear to respect and spare certain flowers which generally grow round their diminutive dwellings, and render their appearance more agreeable: such are the *hedeoma hirta*, the *solanum triflorum*, the *lupinus pusillus*, the *erigeron divaricatum*, the *dysodia chrysanthemoides*, the *ellisia nyctagenea*, and the *panicum virgatum*.

"Around their dwellings they raise the earth about one or two feet above the surface of the ground, sufficiently high to protect them from the inundations, which, during the rainy season and the melting of the snows, would otherwise swamp them up, together with their little prospects. Guided by an instinctive foresight, they collect carefully the straw which they find scattered over the plain, and store it up in their subterranean abodes, as a defence against the rigorous colds of the winter months. As soon as any of them perceive the approach of a man on horseback, the alarm is rapidly spread amongst the denizens of this singular republic. They immediately leave their houses, lift up their heads, listen attentively for the least sound, and look eagerly around in every direction. Each and all of them stand erect at the entrance of their cabins, or in the openings between their cone-shaped mounds, and a brief silence ensues; they then burst out into a general chorus of shrill and oft-repeated yells. For some seconds there is a scene of bustle, confusion, and agitation throughout the vast plain which they inhabit. But after the first shot has been fired, all is tranquil—every one has disappeared with the rapidity of lightning. A peculiar kind of small owl, and the rattle-snake, would appear to be on friendly terms with the dogs of the prairie—these are seen crowding together round the doors of the huts; and in the general alarm at the approach of the enemy, they all take refuge in the same asylum—a most singular intimacy, the motives and nature of which are as yet unknown. The wolf and the fox are their greatest enemies.

"The Indian word, *Mankizita Watpa*, commonly translated *white-earth river*, signifies more literally the *smoking-earth river*. The Mauvaises Terres through which they flow, are incontrovertibly the most singular regions I have ever come across in all my wanderings through the desert. The action of the rain, snow, and wind on this argillaceous territory is almost

incredible, and the combined influence of these elements has made this the theatre of the most extraordinary scenes. When beheld from a distance, these lands present the appearance of large villages and antiquated castles, but in so extraordinary a style and ornamented with such capricious architecture, that they appear to belong either to some other world, or to have been fashioned in the by-gone days of some remote and long-forgotten age. Here you behold a gothic tower rearing itself majestically, and surrounded by an infinity of small columns; great pillars apparently placed there to support the mighty dome of the firmament. Further on you may descry some gigantic fort on which the angry tempest has wasted its energy in vain, surrounded as it is with its impregnable machicolated walls. Its weatherbeaten parapets seem to have withstood for centuries successive assaults of drifting snow, of pelting rain, the earthquake's shock, and the dread thunderbolt itself. There may be seen immense cupolas, colossal in their awful proportions, and pyramids which recall to mind the cloud-capped towers of ancient Egypt. The continued action of the elements works upon them to such a degree and so abrades them, that in all probability two years do not pass over the heads of these wonderful constructions without completely changing them or destroying them altogether. The earth of which these are composed, which hardens so easily in the sun, is either of a greyish colour, or of a dazzling white. It is easily softened and washed away by water. The *Mankizita-Watpa* is the great receptacle of the waters of this desert, and bears out well the name given to it by the savages.

"The industry of the husbandman would in vain attempt to turn up and sow this marshy, barren land, for no harvest would ever crown his useless labours. But if it offers no interest to the agriculturist or the lover of botany, the geologist and the naturalist will find ample materials for study and observation; they will discover in it a world of petrifactions of every size and variety; they will obtain in it the fossil remains of the mastodon and the mammoth, the largest of known quadrupeds, together with those of the small mountain hare. I have seen entire heads in a good state of preservation, horses, tortoises of an enormous size, so large that the united efforts of two men were hardly able to raise them, and all

these bearing the distinctive characters of their nature visibly and accurately defined upon them.

"I have the honour to be, with great respect,
"Gentlemen, your obedient humble servant,
"P. J. DE SMET, S.J."

In the third we have the following reference to his work:—

"On my part, I distributed among them a little tobacco—a present they seemed to value above every other. We smoked the calumet, which passes from mouth to mouth paternally. Shortly after they lavished on me and my companions the most affectionate marks of kindness and respect. Such was the happy issue of an interview which had at first inspired us with such just fear. But the merciful views of Providence extended far beyond this. They begged of me to accompany them to their village, four miles from thence, to pass the night there in the midst of them. I acceded much the more willingly to their invitation, as it would afford me a favourable opportunity of declaring to them the truths of the Faith. I therefore lost no time, and shortly after my arrival the whole tribe, to the number of more than a thousand persons, were ranged around the *Black Gown*. This was the first time the Ponkahs had ever heard Jesus Christ preached by the mouth of His minister. Their holy eagerness, and the attention which they paid to my words, made me prolong my instructions till it was far advanced in the night.

"The following day I baptized a great number of their little children, and when the time arrived for us to part, they begged of me with the most urgent entreaties, to renew my visit and fix my residence amongst them."

In the fourth, Father De Smet writes respecting a poor idiot Indian:—

"*I determined on regenerating him* on the following day in the saving waters of baptism. I then made the whole of the tribe reassemble, and after having given them a clear explanation

of the benefits of the sacrament I was going to confer, made them comprehend what happiness was reserved through all eternity for a being in appearance so vile, and who had been hitherto only the object of their contempt, or, at least, their pity. These few words made a deep impression on my new audience, and were followed by numerous applications to obtain the grace to belong to the Great Spirit, like my poor Paschal, (this is the name of this little idiot,) who is now surrounded with the respect, I would say almost the veneration, of his tribe. But as I could stop with them only a few days, I contented myself with baptizing a great number of their children; as to the others, I gave them hopes that at some future time we would revisit them, and that we could then instruct them, and also accord to them more advantageously the favour which they solicited.

"In the different camps which I visited, I presented to each of the great chiefs a medal, with the likeness of our Very Holy Father, Pope Pius IX. On this subject I explained to them the high position of the great chief of all the *black gowns;* the respect, the veneration, and the love which all the nations that were faithful to the Great Spirit bore to his representative on earth, &c. Immediately the pipe was brought, and after having offered it first to the Master of life, imploring his blessing, the savages in their native simplicity offered it to his visible chief, and begged me to make known to him the esteem and love which they bore him, and the ardent desire they had to hearken to the black robes that were sent in his name."

The following is a letter in full, with the note of the directors of the association :—

"MISSIONS OF INDIA.

"*Extract of a Letter of M. l'Abbé* DODOT, *Missioner Apostolic and Catholic Chaplain of the Military Station of Lahore, to the Members of the Central Councils of the Propagation of the Faith at Lyons and at Paris.*

"Lahore, capital of the Punjaub, East India,
16th February, 1850.

"Gentlemen,

"After having laboured in many important districts of the

immense mission of Agra, I have been directed by our new bishop, the Right Rev. Dr. Carli, to Lahore; and since five months I have been in this capital of the Seikhs, which large town has been of late years much spoken of in Europe, and which, since the great and decisive battle of Goozerat, the 21st February, 1849, has become the centre of the English operations in the north of India. In reality, the European army, in advance at this moment almost to the gates of Caboul, are stationed around Lahore, and in the centre of the Punjaub, in large military posts, comprising a great many Catholics. There is actually in this vast new country, congregated together, about eight thousand Christians, either Europeans or natives; and this number is doubly increasing every day by the arrival of our poor brethren from Ireland, who come to seek here bread not quite so bitter as that of their own country. I will endeavour to present to you briefly an abstract of what has been done by the Right Rev. Dr. Borghi, now raised to the see of Cortona, in Italy, and all that which remains to be done by the pious prelate who succeeded him in India. I can certify that the information which I am going to give you is true in every respect, and I venture to hope, that, in consideration of our pitiable condition, you will succour our excellent bishop.

"As in the centre of India the conversions of the Mussulmans and the Hindoos is very difficult, and as the native Christians are exposed to every vice by living in the midst of idolaters, the Right Rev. Dr. Borghi is endeavouring to rescue the young, and has opened schools for the indigent. Also at Sirdanah, where the Princess *Sombre* left some funds for the mission, a college has been erected to receive Catholic children, and those who might be purchased from the idolaters. Not long ago two ecclesiastics brought up about forty little boys in this establishment. The want of priests for these stations causes at present this institution, destined to form Indian clergymen, to fall into decay.

"Convinced by experience that education alone affords to our poor children the means of preventing heresy ravaging their young hearts, the Right Rev. Dr. Borghi sets everything in motion in order to oppose the Catholic schools to the Protestant schools. The nuns of Jesus-Mary, under the direction of the vicar-apostolic, built two convents, one at Agra, and the other in

the Himalaya mountains. In the first there are about a hundred and twenty little girls, and about forty in the other establishment. Without these excellent ladies, whose lives, full of sacrifice, are beyond all praise, the greater part of these children would be lost for heaven. Numbers have been snatched from heresy or from idolatry. Moreover, a college dedicated to the prince of the apostles, has been established at Agra, for the young boys of our poor Catholics who come from Europe, as likewise for the reception of all forlorn orphans. There, two priests, under the direction of his lordship, Dr. Carli himself, give their most assiduous care to about sixty children, and they present a noble resistance to the encroaching Protestants. All the resources of the mission are almost entirely absorbed by the numerous schools erected by the Catholic Church of Agra. In order to maintain the establishments which I have just spoken of, and meet the expenses which all these poor children occasion, our holy and zealous pastor resigns himself to a great many sacrifices and numerous privations, the recital of which would deeply move your pious and Christian hearts. Oh! if you saw his poverty, if you were witnesses of his beautiful sentiments, if, like me, you had seen this holy prelate weeping, some months since, over the misfortune of his flocks, deprived of pastors, deprived of churches, and of instruction for want of means, I am convinced you would decide unanimously that it was necessary to impose on yourselves fresh sacrifices in favour of our mission.

"You know that, excepting some military chaplains who, like myself, receive from the East India Company that which barely enables us to live, all the members of the mission (the vicar-apostolic included) does not receive any stipend. Thus the bishop (Dr. Carli), obliged to relieve the urgent wants of many priests, to give bread to the orphan children, has no resources but the small, voluntary alms of unfortunate native Christians, and some good Irish soldiers, and certain Protestants not so hostile to our mission as others, and the allowances which your holy work gives him. It is the same with our poor nuns. They have truly no resources but from the generosity of some good souls, and the moderate pensions which they receive from some pupils.

"Behold, gentlemen, in what state the ancient part of the

vicariate of Agra is at present. Destitute of priests for the important stations, of subjects to give instructions in the Catholic schools, money to uphold these same establishments. Oh, how woful! But all this is a bright prospect in comparison with that which exists in the Punjaub under the eyes of the nuns. The idolaters amount there to about fifteen or eighteen millions. Lahore alone, which is at present but a shadow of what it was under the Mogul empire, and under Runjeet-Sing, comprises as many as two hundred thousand. But in order to plant the cross in these beautiful countries, where, in his time, Alexander the Great wept to see himself compelled to retrace his steps, in consequence of the mutiny of his proud Macedonians; to oppose a barrier against Anglicanism, which strives already to establish itself in ascendency there; how many representatives has the Catholic Church? In the eastern part of its immense vicarage, the Right Rev. Dr. Carli at this moment has scarcely six priests capable of assisting the labours of his apostleship, and of sustaining the unsteady faith of from nine to ten thousand Catholics. In the vast provinces of Lahore, three former French parish priests and an Irish priest are his only clergy; and in order to conserve about eight thousand Christians, Europeans, or natives, and convert people who never yet have rightly heard the word of God, behold the only instruments set in motion.

"The gates of Caboul—that is to say, the first advance post of the English army, *Peshawer*, situated about one hundred and fifteen leagues to the north of Lahore—is the first place where you meet with a French priest, Rev. Dr. Bertrand, who, in the last battle of the Seikhs with the Europeans, showed himself worthy of the highest praise, and truly followed in the path of the good French priest who died, in 1845, a victim to his zeal on the plains of Sobraon. In returning to Lahore, not far from Jhelum, and probably but a short distance of the spot where Porus faced Alexander, a French priest, Rev. Dr. Moria, is stationed, whose life has been these two years one continual martyrdom. As for me, I feel as if I was lost in this capital, lately belonging to the Seikhs, and to-day fallen under British sway. There, at the head of about eighteen hundred Catholics, I have often wept for the loss of those souls who, for want of priests and instruction, will never see their Creator and their God. Fifteen leagues south of Lahore is stationed a zealous Irish

priest, worthy of the generous but too-unfortunate Ireland. Thus there are few missioners, no schools, almost no chapels, no resources to build some church worthy our holy religion on a soil where heresy commences to scatter silver and gold by handfuls, in order to pervert souls. How frequently this afflicting picture makes us cast our eyes on those unhappy portions of the vineyard of our Lord! Oh, gentlemen, in the name of our common Master, make, then, in the Annals, a zealous appeal to our pious clergy of France, and to the devotion of our good sisters in J. C. Repeat to our Catholic brothers how we are destitute of succour in these distant countries, how much we have need of their prayers to forward here the work of God. I venture to hope that these reflections, penned under dejection of grief, will excite the ardour of some good priests, who will share our trials and some of our consolations. Here, perhaps, they may not shed their blood for Jesus Christ; but there remains abundance of suffering and merit. Here life is short, and, nevertheless, trials are numerous; but behold the ingredients of the apostle and missioner!

"Hoping, then, for a reinforcement, for without that we would very soon fall, and leave at our death many souls in the path of vice, and one day see them reprobate for eternity,

"I have the honour to be, with the profoundest respect,

"Gentlemen,

"Your very humble and devoted servant in Jesus Christ,

"L'Abbé Dodot, M.A.

"Note.—*The same cries of distress reach us from every quarter. We deem it useful to transcribe here some of those uttered by the misery of the Apostles of the different parts of the globe*, for our associates ought to know all the sufferings as well as all the joys of the missioners. Perhaps, also, the spectacle of such profound destitution is necessary in order to dissipate the illusions of certain minds, who think that after so much charity, their sacrifices have dried up the source of such wants."

The two following quotations are also in full, being extracted by the directors themselves from the complete statements, to excite the compassion of the faithful and charitably disposed:—

"DIOCESE OF CHICAGO, UNITED STATES.

"*The Right Rev. Bishop* VAN DE VELDE *to the Councils of the Work.*

"December 13, 1849.

"Since my consecration, I have visited nearly the third part of my new diocese. This episcopal visitation, which was equal to a voyage of twelve hundred French leagues, exhibited all the misery of the flock which is confided to me. You will judge, gentlemen, by this simple observation how I have verified with my own eyes this stern reality.

"In general, the emigrants who arrive in this country, and form almost all the Catholic population, are not in a condition to supply their own wants. Poverty is so prevalent, that there is not one of the oldest parishes sufficiently provided with those things most necessary for the celebration of the holy rites. One priest has sometimes to attend as many as eight churches; and as he does not possess for the different stations *more than one chalice, one missal, one vestment, one alb, and an altar stone, he is obliged to carry with him all these things, no matter how laborious or long the road may be. As for remonstrances and ciboriums, these things are almost unknown in this diocese.* I have only seen in all the parishes which I have visited, over a space of 3700 English miles, but three remonstrances, and five ciboriums. For want of a sacred vessel, the blessed sacrament is preserved in a corporal, or in a tin box, or in a porcelain vessel. After these details, I believe it superfluous to give you a description of my episcopal residence. It accords in every point with the remainder. I do not know if there is a more humble one in the world, but at least it is certain that there is not a poorer one in America."

"MISSIONS OF OREGON AND OF CANADA.

"*His Lordship the Right Rev. Bishop of Marseilles to the Central Councils.*

"February, 1850.

"You will scarcely believe, gentlemen, what the extreme indigence of the missions of Oregon are, and of the Red River. In Oregon, some are on the point of dying with hunger. The statements which I have received show me that the missioners are compelled to eat the flesh of dogs and wolves as a great luxury, to walk barefooted, not being able to procure shoes; and,

in order to clothe themselves, they are obliged to cut up a blanket, to make a kind of a soutan. You are sensible that I have not neglected to send them those things which they are most in need of; but the journey is so long before reaching this extreme distance, that the materials suffer much in the attempt. Those of the Red River live in a frozen atmosphere, and are so great a distance from each other, that it costs enormous sums even to procure the most simple food. God alone can reimburse these men for their sacrifices, for all this which they suffer for his glory, and for the salvation of these poor souls, so truly forlorn."

The following letter is also in full, from the May No., 1851 :—

"MISSIONS OF CHINA.

"APOSTOLIC VICARIATE OF SU-TCHUEN.

"*Letter of his Lordship, Dr.* PERROCHEAU, *Apostolic-Vicar of Su-tchuen, to Messrs. the Members of the Two Councils of the Propagation of the Faith.*

"Su-tchuen, September 15th, 1850.

"Gentlemen,

"God in his mercy has this year specially protected our mission of Su-tchuen: blessed be he a thousand times over for this! The immaculate Virgin Mary, our tender and powerful mother, has obtained for us this favour; the angels and saints have contributed to it; unbounded thanksgiving to all!

"You have, no doubt, learned that the emperor, Tao-Kouang, died on the 24th of February, and that his son, Han-Foung, nineteen years of age, has succeeded him. One month after the monarch's decease, the great mandarins of Pekin presented a petition to him to order all the Europeans in China, except in the five ports opened for trade, to be seized and driven out. The old emperor did not wish to sanction their project. Shortly after his death, the same personages, on several occasions, earnestly urged with the new prince the expulsion of foreign missioners, and they added to the old calumnies other imputations equally serious and false. Nevertheless, the young emperor has constantly refused to issue such an order, because all the charges are in his eyes unproved; and hence, in the month of June, he sent to all the mandarins of the empire an

ordinance, formally permitting Christians to build churches either at the capital or in the rest of China, that they may *pray* and preach there according to their faith. He, moreover, declares that he retains at court, for his service, four European missioners, formerly arrested in Mongolia and conveyed to Pekin. Let us all bless the Lord for having inspired this young prince with such favourable dispositions, and let us pray this God of goodness to complete his work by gifting Han-Foung with strength and means to effect the execution of his edict in all the provinces, by conferring on him the faith, the virtues, the qualities of Constantine.

"Heretofore it was exclusively in maritime districts that religious freedom and the permission to raise oratories had been respected, whilst the old prohibitions remain in force in the central regions, as you have been apprised by so many letters during the last five years. It is to be feared that the viceroys at a distance from the capital and the sea will ignore this permission of the new emperor; the same course they have adopted with regard to several repeated concessions of his father. There is still greater apprehension that the great mandarins, hostile to the Christian religion, and out-numbering its friends, may succeed, by supplication and threats, in changing the conduct of so young a prince. Let all the good souls of Europe, the Associates of the Propagation especially, redouble their prayers, we implore them, in order to obtain, together with the execution of the imperial ordinance, graces that may convert the pagans by millions in each province."

"These good dispositions of Han-Foung originated in an admirable dispensation of Providence. The emperor Tao-Kouang, afflicted at the death of his three sons, gave for governess to the fourth (the present emperor) a Christian lady in whom he vested entire confidence. He directed that the prince should absolutely be day and night under the eyes of this woman, everywhere, during his meals, his studies, his amusements, and his sleep. I have been apprised of this intelligence these ten or eleven years since; it was kept secret, but now-a-days the mandarins publish it willingly. It is therefore this pious Christian, the imperial prince's governess, who must have inspired him with such good sentiments on behalf of our religion.

"Moreover, the pagans eulogize the goodness and the happy qualities of the new emperor. Let me likewise praise his greatness of soul and his courage. He has just given a signal proof of them, by the publication of such an ordinance at such an early age, within a few months after his accession to the throne, against the well-known wish of the majority of the mandarins, and this, too, on behalf of a religion viewed by all functionaries as a worship hostile to the state, as a sect having for its principal aim, according to their notions, to prepare the way for European armies destined to overthrow the empire. May the Lord vouchsafe to stop these calumnies, and enlighten these blind individuals, and convert them all!

"If we become enabled in Su-tchuen to avail ourselves of the permission to build churches, have the charity to aid us, I entreat you, by liberal sums. There is but one city in the whole province where the Christians can collect sufficient funds to raise a chapel. Three-fourths of our faithful are indigent, and the majority of the other fourth are merely in somewhat easy circumstances, or just above real poverty. It is the money of Europe that enables us to have so many schools, to provide baptism for so many children in danger of death.

"*The number of these little Chinese baptized in* 1850 *is less than the previous year. This diminution arises from your having been compelled to reduce your alms; as soon as it will be possible for you to afford us more, our number will rise in the same proportion. I therefore entreat you to be so good as to allot to us an annually increasing sum. By means of* £4 *given to our baptizers, we can regenerate three or four hundred children, more or less, two-thirds of whom go almost immediately to heaven. Urge earnestly the rich to open their purses. Tell all those who desire to draw large interest from their capital, to send their money to Su-tchuen, where twenty sous produce annually two treasures by effecting the redemption of two souls.*

"Whoever knows well the price of a creature formed to the image of God, will judge how far my promise is below the reality. You will excuse me, gentlemen, for repeating a similar request. I am a real mendicant importuning people with my prayers; but if I could obtain a few farthings, I should be too happy in employing them in procuring the perpetual happiness of souls, and in augmenting the glory of the Lord, who, during eternity, will be additionally glorified, as I earnestly desire.

"It was not our salaried baptizers alone that conferred baptism upon 94,131 children of pagans who were in danger of death. We have not yet sufficient resources to pay so many co-operators; but we unceasingly exhort the pious and intelligent faithful, we unceasingly press them to go to the relief of children in their neighbourhood who are threatened with being lost. Many of them evince docility towards our advice and great zeal on behalf of the good work. On their side, Christian physicians and a number of pious neophytes exercising the art of curing infants, procure for us, likewise, a good number of baptisms. It is these gratuitous auxiliaries that annually swell so high the total number of little Chinese baptized in danger of death. This number, with the grace of God, will be constantly on the increase in proportion as the alms sent from Europe to Su-tchuen shall enlarge.

"I forward, gentlemen, to you and all the associates of the divine work of the Propagation of the Faith, a thousand thanks for the succours your great charity has already granted to my mission, and will vouchsafe to grant to it annually.

"With sentiments of the liveliest gratitude and the most sincere respect,

"I have the honour to be,

"Your very humble and obedient servant,

"+ J. L. PERROCHEAU, *Bishop of Maxula,*

"*Vicar-Apostolic of Su-tchuen.*"

"*Baptisms of Children of Pagans in danger of death in some of the Missions of Asia.*

In Su-tchuen, in 1849	99,807
In Yun-nan, in 1848	4,000
In Corea, in 1847 and 1848	1,225
In Cambodia, in 1849	5,000
Among the Birmans, in 1849	127
In Eastern Cochin-China, in 1849	4,074
In Western Cochin-China, in 1849	1,688
In Middle Cochin-China, in 1848	5,017
In Eastern Tong-King, in 1849	13,506
In Central Tong-King, in 1849	12,439
In Western Tong-King, in 1848	9,428
In the same Vicariate, in 1849	9,649

"When sending us these lists of baptized children, the missioners add, that three-fourths of them are already dead and in possession of heaven."

From the No. for July, 1852, I give the following letter in full, as it there stands :—

"APOSTOLIC VICARIATE OF SOUTHERN TONQUIN.

"*Extract from a Letter of the Right Rev. Dr.* MASSON, *Bishop of Lavanda, to the Rev. Abbé Firbach.*

"Song-Doái, Feb. 20th, 1851.

"It is easy for us at the present time to satisfy our zeal to the utmost extent, and, thanks be to God, our labours are not unfruitful. Our clergy is augmented, and the catalogue of sacraments administered is very considerable. Before the persecution, the number of annual confessions for the whole of Western Tong-King seldom exceeded fifty thousand; that of the baptism of adults generally amounted to about three or four hundred, and that of children of pagans regenerated, *in articulo mortis*, to a thousand. Now, in 1850, in this same Western Tong-King, which is at present divided into two vicariates, the number of confessions has increased to three hundred and forty-four, that of the baptisms of adults to fifteen hundred, and that of the children of pagans, baptized *in articulo mortis*, to twelve thousand seven hundred and sixty-nine. I think the proportion is about the same in the other vicariates apostolic. We are indebted for this result to the blood of our martyrs, and to the prayers offered up to heaven for us by the faithful of Europe.

"For the unusual calm that we are now enjoying, we are indebted to the governor of the province. Instead of losing time in persecuting us, this functionary devotes his activity to the improvement of the condition of the people, and the services that he has rendered to those who are under his charge, by diminishing one-half of the taxes and public imposts, are immense. May heaven reward him by granting him the gift of faith. His toleration and forbearance, however, are sometimes carried too far; for to all the robbers that are brought before him, he merely gives an eloquent exhortation; and after having obtained from them a promise of amendment, he sets them at

liberty. This promise costs them little; the essential part of the business would be to keep it. And what is still more astonishing, the other day he received an order from the king to put to death a brigand who had been condemned a long time ago, but the execution of the sentence deferred. Instead of obeying this order, he at once liberated the prisoner, on the ground that his penalty having been deferred beyond the legal period, he was entitled to a free pardon. No other mandarin would have dared disobey the prince's orders; this is an additional proof of the authority and credit enjoyed by this functionary.

"In one of my last letters, I spoke to you of the tigers that infest these countries, and I added that every year these ferocious animals devour at least a thousand persons in the whole extent of the kingdom. You may have considered this number exaggerated, but I scarcely consider it high enough for the average. You must know that the forests of Tong-King and Cochin-China cover an extent of land four hundred leagues in length from north to south, and of which the breadth varies, but often extends to forty leagues from east to west. In these forests the tiger reigns as the supreme master, and from thence he makes his excursions into the surrounding country. Formerly, government granted a premium of thirty francs to every individual that brought the ears and tail of a tiger. This acted as a stimulant to induce the inhabitants to hunt the animal more successfully; but Minh-Menh, of execrable memory, considered that this practice cost too much, and suppressed the reward. Hence, at present, few persons attempt to hunt the beast. Moreover the pagans respect it as an evil divinity. In speaking of it, they only call it *Ong*, (Mr., or Great Father.) All feel persuaded that if they were to speak of it irreverently, it would at once take vengeance on the act. They even quote numerous stories proving that the tiger knows all those who have spoken ill of his ferocity, or who have attempted to lay snares for him. But unfortunately for this popular credulity, he does not appear to spare those who show him the customary respect.

"On my recent excursion on the Annamite mountains, the native priests who had studied theology under me, came to see me at the commencement of the new year. Besides the presents which they are accustomed to offer, on this occasion they wished

to give me a more solemn pledge of their affection and respect, by gratifying me with a particular present. Now, you could scarcely guess what my old pupils had to offer me. After having concerted together, they came to the conclusion that they could not do better than offer me a coffin, observing that I was growing old, and should never have a better opportunity of procuring this essential article of furniture; they took care to call my attention to the excellent quality of the wood and the beauty of the workmanship. Thus I may now die in peace; my coffin is ready.

"You will doubtless consider this strange; but, among our priests and Christian congregations it is common. There are few persons here fifty years old who have not their coffin ready made. How often have I had to sleep or write upon boards prepared for an interment! Not unfrequently children of respectable families join in presenting their father or mother with a coffin. Scholars do the same for their master. It is considered a strong mark of filial affection. On the day of its presentation they make a great feast, to which they invite all their friends.

"A coffin in this country, moreover, is an object of great moral worth. Persons of respectability never think of calling it simply *quan-toi*, which signifies bier; but they designate it by different honorary names, such as *trams-tho* (immortality), *hün-su* (a thing after all), or *ao-daise* (a thick coat). Hence, no one has a horror of it. They even look upon it with pleasure. A poor widower was left with a number of children in their infancy, and fell dangerously ill. His father-in-law came to tell him that he had succeeded in borrowing for him a coffin. At this news the sick man was delighted, and asked to see this *trams-tho*. When he had looked at it, he was so well pleased that he refused to eat any more, that he might accelerate his death. His reasoning was very simple. 'If I die at present,' said he, 'I am sure of having a coffin, whilst, if I recover, I shall have to return it, and I know not whether I may be able to procure another.' Unfortunately he did recover, and was thus deprived of the pleasure of trying on his new suit.

"Death has no terrors here for any one. They speak in the presence of a sick person of his or her approaching end, and of his funeral, as they would of any other event. Hence we never have the least need of precaution in admonishing the sick to prepare for the reception of the last sacraments. A short time

ago I was called to a neophyte whose death, though certain, was nevertheless distant. On entering, I found a woman seated at his bed-side, making mourning for the family. In addition to this, the carpenter, close to the house-door, was adjusting the coffin-boards in such a position that the sick man could see all that was going on from his bed. The good man himself presided at these details, and gave orders for each of these operations; his pillow even consisted of a portion of the mourning that had been already made up. I might relate to you many similar stories, but I think this will be enough on the chapter of coffins.

"Yours truly, N. L.,

"+ C. *Bishop of Laranda.*"

The following financial particulars, taken from the May No. (1851) of the "Annals of the Propagation," throw light upon several points of interest to a Protestant eye—the pitiful sums raised in some purely Catholic countries—the large sums raised in Protestant countries and impoverished Ireland—will strike every one's observation.

From Austria, so long the chief prop of the papacy, of the total collected in Germany in 1850, only 182f. 80c. were contributed!

The inducements to contribute, printed with each No. of the Annals, (as on our 244th page,) one would imagine should produce larger results.

The allocation also deserves attention, as "20,000 for the missions of Europe." The greater part of this is appropriated, as the details show, to Germany and the British Isles. "30,000 to the missions of America," &c.

RECEIPTS.

		£	s.	d.
France,	Lyons, £41,544 12 8			
	Paris, 32,838 1 4½	74,382	14	0½
Germany		1,633	7	4
North America		2,795	14	2½
South America		521	19	9
Belgium		6,442	15	8
British Isles,	England, £1,099 8 7¾			
	Scotland, 196 17 7½			
	Ireland, 3,191 12 5¾			
	Colonies, 446 13 4¼	4,934	12	1½
Roman States		1,652	0	6¼
Spain		327	4	11
Greece		29	17	8½
Levant		206	14	9¾
Lombardo-Venetian kingdom		1,426	18	4
Island of Malta		404	7	1¼
Duchy of Modena		520	19	2
Duchy of Parma		419	8	5¼
Holland		3,326	14	3¼
Portugal		1,104	12	0½
Prussia		6,343	3	9¼
Kingdom of Sardinia.	Genoa, £1,780 5 4¼			
	Piedmont, 4,733 12 9			
	Sardinia, 30 8 4½			
	Savoy, 1,457 17 7¾	8,002	4	1½
Two Sicilies,	Naples, £1,824 7 2½			
	Sicily, 370 1 8¼	2,194	18	10¾
Switzerland		1,811	0	3
Tuscany		1,664	13	3
From different parts of Italy (paid at Rome)		58	18	11¾
From different countries of the north of Europe		54	8	5¼
Amount received on a protested bill of exchange		14	19	0½
Total of receipts for 1850		120,184	8	0¼
Sums left unemployed, in consequence of the decease of the Superior of the mission to which it was destined		355	15	0
Balance from excess of receipts over disbursements in the account for the year 1849		8,490	17	11½
Total		£129,031	0	11¾

EXPENSES.

	£	s.	d.
Missions of Europe	20,087	10	5¾
,, Asia	40,786	2	2¾
,, Africa	10,528	5	3½
,, America	30,291	16	0½
,, Oceanica	16,002	1	3¾
Expenses of publication of Annals, and other printing	6,550	13	4
Ordinary and extraordinary expenses of administration	1,318	16	5¼
Total expenses for the year 1850	£125,565	5	1½
Balance on hands	3,465	15	10¼
Total	£129,031	0	11¾

"The *Institution for the Propagation of the Faith* has solely for its object to assist by prayers and alms the Catholic missionaries who are charged to preach the Gospel to foreign nations. The prayers are a *Pater* and *Ave* each day. It will suffice to say, for this purpose, once for all, the *Pater* and *Ave* of our daily morning and evening prayer, and to add the following invocation: '*Saint Francis Xavier, pray for us.*'

"The *Institution for the Propagation of the Faith* has, from its first foundation, been highly favoured and warmly recommended to the faithful by the Holy See. The sovereign pontiffs, Pius VII., Leo XI., Pius VIII., and Gregory XVI., by their rescripts of March 15th, 1823, May 11th, 1824, September 18th, 1829, September 25th, 1831, November 15th, 1835, and January 22nd, 1837, have granted to all the members of the Institution, in the dioceses where, with the consent of their respective bishops, it shall be established, both in France, and in all other countries in communication with France, the following indulgences, applicable to the souls in purgatory:

"1st. *A Plenary Indulgence* on the festival of the finding of the Holy Cross, the anniversary of the first establishment of the Institution at Lyons in the year 1822; on the festival of Saint Francis Xavier, patron of the Institution; and once a month, on any day at the choice of each subscriber, provided he says, every day within the month, the appointed prayers. To gain the indulgence, he must be truly sorry for his sins, go to confession, receive the holy communion, etc."

CHAPTER VI.

CHURCH OF ENGLAND MISSIONS.

"We humbly beseech Thee for all sorts and conditions of men; that Thou wouldest be pleased to make Thy ways known unto them, Thy salvation unto all nations."

BOOK OF COMMON PRAYER.

THE tendency of everything good in this fallen world is towards decay and corruption. The Church, so happily established in these realms, is no exception. Reformed in all things essential from the doctrines and usages of Rome; distinctly protesting against them; and most fully enunciating the pure Gospel in its formularies, it has been only preserved by a series of wonderful providences from falling back into downright Popery, through formalism, superstition, and the dangerous possession of wealth, dignity, and power.

True spiritual religion, as Leighton, I think, observes, is on this earth of ours a delicate exotic, in an unfriendly soil. The germ of Popery, on the other hand, is in every breast, and requires no culture to bring it to maturity. In ecclesiastical

persons it has always appeared most vigorous and luxuriant. None are so injured by the possession of authority and pre-eminence as those whose profession it is especially to follow the meek and lowly Saviour. The total absence of all missionary zeal in the Church for nearly a century and a half, presents a very unfavourable view of the state of vital godliness within its bosom during that long period. Were it not for the petitions to be found in the Book of Common Prayer, we might imagine that the Church never entertained a thought on the subject. The established religion had certainly a fearful ordeal to pass through, in its transition from Romanism to Christianity, before it could be viewed in its true character, as a propagator as well as a witness for the truth in the world. That which generally has been considered a source of strength to the Reformed Church of England, contributed most largely to produce those evils which so long disfigured and oppressed it. The Reformation of the Church was part of a great national movement. The mass of the people ceased to be Romanists, but had not become Christians. The majority of the clergy, who as a body at once changed sides, were not men renewed by the Holy Ghost, through belief of the truth. The court was a hideous blot upon the Church; a tyrant king and a godless nobility favoured, for their own vile purposes, the movement; greedy after the spoil, they secreted, Achan-like, many a wedge of gold, and many a Babylonish garment. They had destroyed Baal out of Israel; but,

like their political prototype, retained every evil practice and usage which brought them power or wealth.

From the fires of persecution in the bloody Mary's reign, the Church came forth all the brighter and better. The memory of our confessors and martyrs will be amongst the household recollections of Englishmen, Nonconformists, and Churchmen (should we continue, unhappily, so to be distinguished) until the last page of England's history shall have been written.

Prosperity proved far more injurious to spiritual religion. In the times of quiet from foreign war, hostile invasion, and civil commotions, the arms of Protestants were turned against each other. These divisions were busily fomented by Jesuits within and without the Church, planning thereby the destruction of all alike. Under the ill-starred Stuarts, England had well nigh lost her glory as the keeper of the truth; her destined pre-eminence in commerce and the arts of peace; her nobly-won privilege of civil and religious liberty; her nationality.

But I am straying beyond my province and my purpose. It would fill a volume to give but a sketch, in order, of the varied and complicated evils which, for ages after England's Church had cast off the yoke of Roman bondage, continued to mar its usefulness, and endanger its very existence. It is unnecessary, also, here to enlarge. Whilst large numbers of our countrymen were, from love of the

truth, "earnestly contending for the faith once delivered to the saints," every one knows with what fierceness the evil passions of the unrenewed heart burned, from time to time, in the rulers of Church and State, who had but received Protestantism negatively;—how closely also men who had themselves even suffered from the intolerant spirit of Popery, followed in the steps of their predecessors in power, carrying out far more in their practice the system in which they had been from infancy indoctrinated, which recognized neither justice nor humanity in the treatment of those who ventured to dissent from its dogmas, which system they professed to have renounced, than the principles of the Gospel which they had nominally adopted;—and how, in consequence of this unnatural perversion of things, the energies of the national Church, instead of being devoted to high and holy objects, were wasted in futile and cruel efforts to propagate a lordly prelacy in one great section of the empire; to enforce an absolute conformity in another, in the minutest particulars, to the very colour of a priest's nightcap;* and in fact to establish an inconsistent sort of Popery in the land everywhere.

I only glance at those circumstances and characteristics of the times to show how little likely, or even possible, it was for the Church to entertain such comprehensive and lofty thoughts as those involved in missions of mercy to the perishing

* See Canon, 74.

heathen, the outcasts of Israel, and others who have not the pure word of life.

To the usurper, Cromwell, belongs the credit of having first planned a mission from the Reformed Churches to the less favoured parts of the world. "His project," as Bishop Burnet remarks, "was certainly a noble one. He resolved to set up a council for the Protestant religion, in opposition to the congregation *de Propaganda Fide* at Rome. He intended it should consist of seven counsellors and four secretaries for different provinces. These were the first: France, Switzerland, and the Valleys; the Palatine and the other Calvinists were the second; Germany, the North, and Turkey were the third; and the East and West Indies were the fourth. These secretaries were to have £500 salary a-piece, and to keep a correspondence everywhere, to know the state of religion all over the world, that so all good designs might be by their means protected and assisted. They were to have a fund of £10,000 a-year at their disposal for ordinary emergencies, but to be further supplied as occasion should require." But it was not until after the revolution, which placed the present illustrious house of Hanover on the throne, that a society was formed in England for such a purpose.

On the 16th of June, 1701, this Institution was established by royal charter, under the designation of

"The Society for the Propagation of the Gospel in Foreign Parts."

I have before me the first report of this venerable

Society. It is on a single sheet, and has the following postscript:—

"The Treasurers for the year 1703 are,—Mr. John Trimmer, merchant, living on College-hill; Mr. John Hodges, merchant, living in Elbow-lane, near College-hill.

"The Secretary to the Society is John Chamberlain, Esq., in Petty-France, Westminster.

"At a Court held at St. Martin's Library, Feb. 4, 1703, Resolved, That the thanks of the Society be given to the Reverend Mr. Stubs for the great care and pains he hath taken in preparing the new account of the proceedings of the Society. Resolved, That this Order be printed at the foot of the said account."

The following are extracts from the body of the same interesting document:—

"England we must confess hath been too much wanting to herself in this great concern, from whom more might have been expected, as enjoying more of the special favours of God, under a clearer light of the Gospel than many other nations; but the concurrence of many unhappy circumstances under which we have long laboured, hath obstructed the willing endeavours of many able and pious persons, who would often and heartily have come into this Evangelical work; but this noble design seemed, by the special providence of God, to be reserved for so favourable a season, when many other pious and charitable works are carrying on in this kingdom.

"'T was during the reign of King William III.

that this glorious design for advancing the kingdom of the Blessed Jesus was first effectually set on foot, who was no sooner informed by some whose hearts God had stirred up for this extraordinary undertaking, That in many of our Plantations, Colonies, and Factories beyond the Seas, the Provision for Ministers was very mean; and many others of our Plantations, Colonies, and Factories were wholly destitute and unprovided of a Maintenance or Ministers and the Publick Worship of God; and that for lack of Support and Maintenance for such, many wanted the Administration of God's Word and Sacraments, and seemed to be abandoned to Atheism and Infidelity; and also that for want of Learned and Orthodox Ministers to instruct others of His Subjects in the Principles of true Religion, divers Romish Priests and Jesuits were the more encouraged to pervert and draw them over to Superstition and Idolatry, but he immediately erected a Society or Corporation, consisting of many eminent personages in Church and State, as well as of a considerable number of others of almost all ranks and professions, to carry on so glorious a design; at the head of whom appear our Metropolitans of both provinces, the most Reverend Fathers in God, Thomas, Lord Archbishop of Canterbury, and John, Lord Archbishop of York, with the Right Reverend Father in God, Henry, Lord Bishop of London, to whose jurisdiction the most of those places do belong.

"The Society" (I quote from the Report) "thus constituted, after adjusting preliminaries, as the

choice of officers, such were the President, Vice-President, Treasurers, Auditors, Secretary, &c., appointment of Deputies in the counties, to take subscriptions, settling of by-laws and orders for their more regular proceeding in a matter of such consequence; and admission of new members, applied itself diligently to the great work in hand, which had soon met with a fatal period by the lamented decease of its founder, had not the good providence of God blessed us with an equal successor to the important affairs of religion as well as State—our gracious Queen ANNE, who, upon an Address for her protection from the whole body of the Corporation, was pleased, in the most favourable manner, to express herself thus:

'I SHALL BE ALWAYS READY TO DO MY PART TOWARDS PROMOTING AND ENCOURAGING SO GOOD A WORK.'

"The Society being thus encouraged by the assurances of Her Majesty's royal favour, the work has gone on ever since, by God's blessing, with greater success than could reasonably be expected. Correspondencies are begun abroad, deputations settling at home, many subscriptions made, several benefactions brought in, and divers prudential ways and means taken for the conversion of Indians, and settling the state of religion in Her Majesty's foreign dominions, by supplying with able and good ministers the natives as well as English; appointing catechists and schoolmasters for the slaves with other ignorant persons; and sending over select

libraries for the improvement of the clergy, as well as practical treatises for the edification of the laity.

"And at the same time, it has pleased God to raise up a spirit of zeal in many of the plantations for promoting this great and good work."

The whole income of the Society, on the average of its first three years, was little more than £1000. Its first collection under Royal letters, within the cities of London and Westminster, in the churches, took place in 1711, in Queen Anne's reign, and the amount raised was £3060. A collection under Royal letters within the provinces of Canterbury and York, in 1741, in George II.'s reign, realized £15,278. The first collection of the same kind under Queen Victoria, in 1838, was £39,518. The average income of the last three years' general fund was £70,552; besides which are trust funds to a considerable amount for special purposes, some of which are deeply interesting, and it may do good to mention them.

The Vaudois Clergy Fund arose from a collection made under Royal letters, granted in 1768, in favour of "*the Protestants of the Vaudois Churches* in the valleys of Piedmont, to enable them to maintain the ministers, churches, schools, and poor, which they were not able to support in any tolerable manner;" increased by subsequent legacies, donations, and accumulations. It is now applied to the payment of thirteen Protestant pastors.

The Debritzen Fund was transferred to the Society, as trustees, in 1761, for the relief and benefit

of the *Protestant College of Debritzen, in Hungary.* The proceeds are paid to the Professors of the College.

The Codrington Estate. — General Christopher Codrington, in 1710, by his will, gave the Society "his two plantations in the Island of Barbados, and part of his Island of Bermuda, to erect a college in Barbados, and to maintain a convenient number of professors and scholars, who are *to be obliged to study and practise physic and chirurgery, as well as divinity, that by the apparent usefulness of the former to all mankind, they may both endear themselves to the people, and have the better opportunity of doing good to men's souls, whilst they are taking care of their bodies.*"

"*The Children's Friend Society's Fund* was the gift of the Children's Friend Society, to be applied in the maintenance of one or more Clergymen of the Church of England at the Cape of Good Hope, engaged to *superintend the moral and religious condition of the juvenile emigrants sent thither by the Children's Friend Society.*"

In the year 1711 the Society had only ten labourers in its mission fields; in 1851, 492. Of this number 100 in America are supported from the interest of the clergy reserve-fund, or by a Parliamentary grant limited to the lives of the present missionaries.

The Society may be regarded as a fair representative of the Church of England in its mixed character.

On its lists are the names of missionaries whose soundness of views, according to our Articles, have never been called into dispute, and to whose exemplary zeal and devotedness to the cause of Christ, their abundant labours most fully testify.

The Society does not hesitate to employ the most zealous evangelical men as missionaries, catechists, or schoolmasters, provided they are properly qualified. It would be too much to affirm that a body formed, as the venerable society is, on the model of the Church, would recommend men of this description for colonial bishoprics, or the professorships of its colleges. For such offices the higher church clergy seem to have a prescriptive right, and more natural aspirations, if not gifts.

John Wesley was one of the Society's missionaries. In 1735 he received that honourable appointment, and the Society has paid, in its last Report, the following high tribute to his worth :—"It may surprise some to learn that the celebrated *John Wesley* received an appointment from the Society as first missionary in Georgia; and though he remained in America only two years, no one ever exhibited more zeal or greater devotion to his duties. His manner of life was remarkably plain and frugal. He was indefatigable in his ministrations; and as there were scattered settlements of French, Italians, and Germans within his mission, he officiated to those several congregations in their own tongue. No soldier of Christ was ever more ready to endure hardness than John Wesley, for he frequently slept

on the ground, sometimes waded through swamps, or swam over rivers, and then travelled till his clothes were dry."

I have the happiness of knowing some of the Society's missionaries. From one of these, (my dear brother in the Lord, the Rev. Richard Flood, Delaware,) the following particulars concerning his mission were sent to this country some years back. They will illustrate the labours, perils, and consolations of a true missionary.

"Four different tribes of Indians are comprised in my mission besides the European settlers: the *Oneidas*, the *Munceys*, the *Chippeways*, and the *Potwahtamies*, who are very few in number. The whole of the Muncey tribe, with the exception of two, have embraced Christianity, and the work of conversion is rapidly spreading among the Chippeways and Oneidas. For two whole years, after I had commenced my labours among these savage tribes, there appeared 'no fruit.' At the end of those years of trial and perplexity, it pleased the Most High to open the heart of their principal chief (called Captain Snake,) nephew of a celebrated warrior named Tecumseth, who then sought admission into the Church by baptism. Many of the tribe, after preparatory instruction, immediately followed his example."

With reference to this old man, Mr. Flood writes: —"I never had occasion to reprove or find the least fault with him since his conversion, but have rather found him a most useful auxiliary in all my mission-

ary labours in that locality. For instance, if any of the young people were known to be guilty of the least impropriety, he was sure to visit them for the purpose of expostulation and admonition, but yet in the spirit in which the kind and affectionate father would reprove his children for any levities or irregularities.

"Shortly after his own mind became impressed with Divine truth, the following circumstance occurred:—As I rode to their village early one Sunday morning, I perceived with astonishment that most of the wigwams were deserted, but when I reached the chief's, the mystery was solved, by his telling me, he had marched them all to the school-house, in order that I should not suffer inconvenience from delay, as I was wont to do when I first sought to turn them from dumb idols, to serve the living God; upon which I remarked, that he wore his honours well, as my idea of a chief was this, to be superior to his fellows in holiness and righteousness of life, and to show a good example in every work that had for its object God's glory and man's welfare: at this, the old man smiled and said, 'that he always prayed to be such as I described.'"

In 1846, Mr. Flood visited this country for the purpose of soliciting assistance towards building a church for the use of the Indians, and also to defray the expense of printing the Liturgy in the Munceylanguage.

The following are extracts from a letter from the Rev. Mr. Flood, on his return, dated Delaware, Canada West, May 29th, 1847:—

"I wish to lose no time in acquainting you with my safe arrival in these parts, through a kind and merciful Providence, and of the hearty greetings with which I was welcomed by our Indians at Muncey Town. On last Sunday there could not be less than two hundred and fifty Indians assembled at the school-house, our temporary place of worship, the greater portion of whom had to remain outside the door for want of room. The attendance at evening service was also very full. I can assure you that my spirit was refreshed in beholding again their fervent devotion, and hearing their voices raised to heaven in praising the Great Spirit. On the following day their chiefs assembled in council, to learn what success I had had in my late mission to England; and when I informed them of the hearty reception and cordial support I experienced in England, their joy was unbounded.

"After I had concluded my address, the head chief of the Bear Creek Ogybways, Miskomon (Red Knife) arose, and spoke for his tribe in a most animating strain, expressive of their gratitude to your Society, and all other Christian friends, who are taking an interest in their spiritual prosperity. Then followed the head chief of the Munceys, no ordinary man, the substance of whose speech I shall here insert. I held a council at the Oneida village, four miles distant from the above place, on Tuesday last, after Divine service, which was numerously attended; and I rejoice to say, that the same Christian spirit was manifested on the occasion as among the tribes on the former day.

"Captain Snake addressed me to the following effect on behalf of the Munceys:—

"'Dear Father,—We feel very glad to see you once more among us on your return from England, where you have been to procure the means of increasing our spiritual improvement. We prayed to the Great Spirit, who sees us at all times and knows our hearts, that He would watch over you, and preserve you when far away from us. We are truly grateful that our prayers have been accepted at the throne of mercy, and that we behold you again in health and safety. We salute (shake hands in our hearts with) our great Mother, the Queen, and all in authority under her, and pray that the Good Spirit may ever be with them, to bless and preserve them. We also salute the great Fathers, the Bishops and Ministers of our Church, the great Church Societies, together with all others our Christian friends in England, whose hearts the Lord hath been pleased to open to the wants of their red brethren in this place; and pray that the Great Spirit may continue to bless them, and enable them to complete the good work they have so kindly begun.

"'We feel happy in having the Gospel preached by the Minister whom the Queen has been pleased to send to us. We believe if we walk according to the truths of that Gospel we shall be happy in this world, and happy for ever with Jesus Christ in heaven. We wish, by God's help, to repent us truly for all sins, to forsake the foolish and wicked

ways of our fathers, to put away from us the fire-water (ardent spirits) which has destroyed so many of our people before you crossed the great lake (Atlantic) to preach Christ the Saviour to us; and we all now, thanks be to God, desire to walk in the way that leads to eternal life.

"'All our brothers and sisters salute you with a hearty welcome, and receive with gratitude the good news that so many friends have offered to assist us in building a Church for the worship of Almighty God. We are very grateful for the many blessings, temporal and spiritual, which under your ministry we enjoy, and particularly for the zeal and love you have so lately shown for the future happiness of ourselves and children.

"'We desire once more to stretch out our hands, and salute our kind friends across the great water, for all their goodness to us by you, and for the handsome present of clothes promised by our white sisters for our dear children; and we will tell our little ones, who can now read the good words, never to forget, as long as they live, and to tell their children how good our white friends in England were to print, in our language, the praying-book (Muncey Prayer-book), and to send it by you to us, with other good books, to make us happy in this world, and in the world to come.'"

"In connexion with the history of this remarkable man," writes Mr. Flood, "and according to your request, that I should commit to writing the tragic occurrence which took place (as you heard

me relate), within the village of Delaware, in the white settlement, distant about twelve miles from Muncey town, I avail myself of the present opportunity to do so.

"At the commencement of spring, in the year 1843, the wooden bridge, which crosses the river Thames, and connects the township of Caradoc to Delaware, had been swept away, a short time before, by an unexpected flood, caused by the rapid melting of the snow, so that the banks, to a considerable distance, were covered, to the depth of sixteen feet, with water, which presented the appearance of an agitated lake. All who attended the Delaware church, from the Caradoc side of the river, were conveyed over in an ill-constructed scow, or ferry-boat. I was on this occasion accompanied by two Indian chiefs, Captain *Snake*, and William *Halfmoon*, and reached the opposite side in perfect safety. It was on our return the fatal occurrence took place. There were fourteen of us, including the Indians, stowed into this little boat; and, as soon as we reached the more troubled eddy of the current, we were swept along with frightful rapidity, and the oarsmen were not able, by the violence of the current, to avoid the trees and underbrush, which rose out of the deep, when we instantly came in contact with a large willow tree, which stood out in a horizontal position, and we seized hold of it the best way we could. This was the work of a moment, or we should have been struck down by it into the foaming surge. The part of the tree I grasped was a small branch, almost

level with the water—my feet sticking in a nest of wild vines, which encircled the trunk under water. I was thus immersed almost to my shoulders. One of the chiefs, *Halfmoon*, who happened to be nearest to me at the time, caught me by the neck, his feet resting on my knees, thereby rendering my situation painfully critical. The rest of the party held on by the branches and limbs of the tree above the water pretty well, with the exception of four, whose heads only appeared above its surface, yet holding the main stem of the tree, which became level with the water, in consequence of the superincumbent weight. These poor souls, chilled to the core, dropped off, one after the other, more dead than alive, into the foaming waters, but not before I was able, through the Divine mercy, to address them, as a dying man to dying men, entreating all to commit themselves to the protection of that precious Saviour who died for us, and begging of every man to keep his hold until it should please the Most High to send deliverance. There was no canoe near the place whence succour could be afforded: the inhabitants who witnessed this frightful catastrophe from the shore could only weep. Being myself ready to sink from exhaustion into a watery grave, like those already recorded, I implored at length *Halfmoon* to swim for the next tree, 'And, if successful,' I remarked, 'you may have an opportunity, by-and-by, to seize me, as I shall be borne along in that direction.' His instant reply was, 'Yes, my minister, the Son of Almighty God is good,' and swam off, striking the

water alternately with his hands, after the fashion of a dog (the Indian mode of swimming), and succeeded in taking hold of a projecting branch of the opposite tree, to my great relief, and was soon perched upon it. After which, his eyes were fixed upon me, with the intention of giving another proof of his love, by trying to save my life, had it been the will of Providence that I had dropped off.

"The villagers had to send, the distance of five miles, a pair of horses and a wagon, to transport a canoe, by which we were taken off, after having been there three hours in the water."

In 1848, the following obituary notice of Captain Snake appeared in a Canadian paper, from the pen of Mr. Flood, who kindly forwarded it to me:—

"At an early period of the history of Upper Canada, this remarkable man, with other warriors of the Muncey tribe, left the United States, entered this province, and joined the British standard, as independent allies, about the year 1800; some time after which period, they settled on a part of the Ojibbeway reserve, now called Old Muncey Town.

"The subject of this brief memoir was in early life a distinguished warrior, as well as a great orato at the council fire. In many a fierce and deadly en counter with Britain's foes, did he stand for the bravest of the brave in his tribe. He received his first lessons in those stirring times, under the training of his uncle, the celebrated warrior, Tecumseth. Shortly after my arrival as missionary at Caradoc and parts adjacent, I discovered that the Muncey and Bear

Creek Ojibbeway tribes were enveloped in all the darkness of Paganism, with few exceptions, and therefore considered it a duty incumbent on me to visit them, as time permitted, with the view of drawing their attention to the great truths of revelation. But nearly two years elapsed before a decided impression was made, when this aged chief expressed a desire to renounce Paganism, and embrace the Christian faith. After due examination into the grounds upon which he sought admission into our Church by baptism, I ascertained, to my great joy, that the gospel, hitherto proclaimed without any apparent success, had not fallen to the ground. On that occasion, this truly converted man freely and fully unbosomed himself, by giving me a short history of his former life, such as the awful scenes of warfare in which he took a prominent part, and his deep-rooted attachment to Pagan rites, with all their soul-enslaving and demoralizing tendencies, and added, 'I thank the Great Spirit for directing your footsteps to us; for I can now plainly see the folly of placing dependence upon those ridiculous traditions of our forefathers, when my poor immortal soul is concerned.' He was led, I doubt not, by the teaching of the Holy Ghost, to the knowledge of the Lord and Saviour Jesus Christ, who loved us, and gave himself for us, and so found, with those who have obtained like precious faith, peace and rest to his soul, in time and eternity. I can truly affirm, that, from the day of his reception into the Church, his conduct has been consistent in all

things with the profession which he had made before many witnesses. His example was a silent sermon to the entire settlement, and he was universally beloved by the other tribes, as well as by his own.

"I gladly availed myself of his invaluable assistance in advising, admonishing, and exhorting his people to embrace the ever-blessed gospel, in which labour of love he always seemed to take the greatest pleasure. Yea, even more than this: I have learned from Mr. Hogg, our catechist (at whose table he was a constant guest), that during my absence in the white settlement this venerable chief took every opportunity of rendering my instructions the more impressive, by dwelling upon them in his intercourse with the Munceys. This consistent Christian, who has been declining in health for the last six months, was induced, a short time since, at the instance of his daughter, to accompany her to Moravian Town where she resides, with the view of bestowing that care and attention which his delicate state required. My Muncey interpreter visited him in the course of the past month; by him he sent me his Christian love, as he felt dangerously ill, and expected not to recover. He shook hands with me in his heart, and requested me to remember him at the throne of grace.

"It is delightful to know that the closing scenes of his eventful life were peace. The Moravian missionary has just informed me by letter, that during his illness his faith in the Lord Jesus Christ never

wavered, and that he frequently reverted in conversation to the truths which he had been taught in Muncey town. Thus, through grace, our beloved brother continued stedfast to the end of his Christian course, and is entered into the rest which remaineth to the people of God."

Subsequently Mr. Flood writes:—"You will be rejoiced to learn that the Most High continues to crown with success my feeble efforts in making the way of the Lord known among this long neglected race, the aborigines of the land; and here I would remark, that from the day that I first broke ground by the gospel plough, the work of the Lord prospered not by pressing upon their attention the evidences of revealed religion or its precepts exclusively, or for the greater part; but by the preaching of that salvation which is by grace through faith in our Lord and Saviour Jesus Christ. The missionary who would win souls must never forget the words of Him who spake as never man spake: 'When I am lifted up I shall draw all men unto me;' for, surely, nothing deserves the name of Gospel but that which makes 'Christ all in all,' and so we have found by experience, that, as the savage heart is melted at the tidings of redeeming love, his morals and whole manner of life are reformed; hence the only safe and true mode to effect civilization.

"We have planted the Cross in the wilderness, and all who come beneath its shade, however ferocious, became gentle like lambs. We have many

others following in the steps of the late chief, and adorning the doctrine of God their Saviour; from beneath whose roofs ascend praise and prayer both morning and evening, as regularly as in our own dwellings. All this is most cheering to the poor missionary, who is called to weep over at times the irregularities and inconsistencies of others. We have an association, auxiliary to the Church Society, established among them, which is purely of a missionary character, and at our quarterly meetings a collection is taken up after the sermon for this object. Their contributions on such occasions cannot but be novel to your ears; they consist of Indian corn, maple sugar, &c., which, when converted into cash, make no inconsiderable item in the annual Report of the Society.

"Our Day and Sunday-schools are working well, although we have to regret at times the withdrawing of some of the children who have to accompany their parents in their hunting expeditions; but I am confident you will be pleased to learn that the small articles of clothing which our excellent friends in England were so kind as to send us, will tend much to check this evil; as I gave our Indian children lately to understand, when I distributed your offerings among them, that henceforth no child will be entitled to an article of dress if irregular in attendance at school.

"Tell your dear children that our little Indians are taught to sing, and they possess very sweet voices. On the occasion of presenting them with

your bounty, I concluded with a short address, and closed with singing the well-known missionary hymn, in their own tongue, "Ummong uh kid moot mook,"—"Blow ye the trumpet, blow;" which I hope your dear little ones will learn by heart and repeat to you."*

It is a matter of surprise that the Gospel Propagation Society, which has, beyond all question, effected a large amount of good in the colonies of England, should be yet so inadequately supported, representing, as it does, the most affluent and aristocratic classes of the mother country, and the most numerous section of the clergy, and having the advantage of a triennial collection in all our churches, under the Royal letter.

Happily for the increasing wants of our colonies, another society has lately sprung up in the Church, having a kindred object in view, without any unholy rivalry, but as co-worker in a cause which may well draw forth sympathy and help from every section of the Church, and every lover of his country. This new institution is—

THE COLONIAL CHURCH AND SCHOOL SOCIETY.

This Society will be found (like the Church Mis-

* Contributions to this Mission, Mr. Flood informs us, of clothing, old or new books, slates, pictures, stationery, cotton, thimbles, scissors, pins, needles, &c. &c., would be truly acceptable; and small glass beads, which are used by the natives in making purses, slippers, &c., by the sale of which they procure some few comforts. They will be thankfully received at the address of the writer, and forwarded.

sionary Society), if I mistake not, to increase the resources of the older one, rather than take from them. They appeal for support (it ought not to be concealed, in Christian candour) to two distinct divisions in our common Church: the Gospel Propagation Society to the great body of churchmen who would place the liturgy and rubrics before the Articles; the Colonial Church Society to the evangelical body, who have first in their regard the Articles, as embodying most distinctly the great truths of the Gospel, and a full protest against the errors of Romanism; and as supplying, also, a bond of cordial union with all reformed Churches which hold the same leading truths. May they long continue to "provoke one another to *love* and to *good works*."

The Colonial Church and School Society is indeed entitled to the warmest support of all who are decided in their attachment to the Protestant and Evangelical character of the Church of England, and when more fully made known in the country, will assuredly command it. Already its rapidly-increasing income amounts to upwards of £8000, and it employs in the colonies 115 missionary labourers, of whom twenty-three are clergymen. The following instances of munificent support afforded to this admirable Society are worth recording, and will point out a way by which not only much good may be done to the colonies so assisted, but to our congregations at home, by the establishment of so interesting a bond of Christian union and benevo-

lence, and the realization of the sure word: "they that water others shall be watered also themselves."

The Report for 1852 informs us that—

"The Incumbent of Headingley, Leeds, has consented to form an Association in that district, and to devote the contributions raised to the support of an individual agent, to be called the '*Headingley Missionary.*' It has, also, been arranged, that the sphere of labour for the proposed agent shall be PRINCE RUPERT'S LAND.

"From the information which the Committee have received, it appears that the Red River Colony comprises upwards of 7,000 Europeans, located in three settlements, extending fifty miles along the river, and for which the bishop and two clergymen form the entire ministerial provision. There is also another settlement at some distance, without either clergyman or schoolmaster. Under these circumstances the Committee have already entered on arrangements for sending a catechist. He will probably be located in the middle settlement, in which the bishop is now labouring alone, adding, to the exercise of his wide episcopate, the arduous duties of a parochial minister. The Committee express their willingness to carry out the same plan, where practicable, in other colonies, and their earnest hope that similar tokens of special interest in colonial missionary work will, ere long, be manifested by other auxiliaries."

In the parish of Islington (London), the congregation of the chapel of ease, at the instance of their

beloved minister, the Rev. J. Hambleton, have taken upon themselves also to defray, by a special contribution, the grant of the Society to a missionary in Australia.

In the same parish, a member of the congregation of St. James's, under the highly-valued ministry of the Rev. W. B. Mackenzie, raised, in the course of two years, the sum of £80 towards sending out a female missionary teacher to a settlement of Indians on the island of Manitoulin, in Lake Huron, and it is fully hoped that the Society's grant will, in future years, be met by similar exertions.

Concerning the devoted Christian happily selected for this work, the missionary chaplain of that settlement writes as follows :—

"You will be happy to hear, that the more I see of Miss Foulkes and her faithful discharge of the important duties imposed on her, the more I feel the greatness of the debt due by this mission to the Colonial Church and School Society for the important aid given by it in her appointment.

"I often wish you could be here to hear the united voices of the little red children who, before Miss Foulkes's arrival, had never been trained to sing the praises of God, raised in the beautiful hymns, both in their own language and in English, which she has taught them to sing. And that the effect of her instructions on the children does not stop short at a matter of mere outward form, but has already had considerable effect in instilling right principles into the minds of the children, I think the

following instance, which occurred during my absence from home, will afford gratifying proof. A little boy, whose grandfather paid a visit to Mrs. O'Meara for the purpose of telling her how pleased he was with the improvement his grandson was making, being at his grandfather's house on a Sunday morning, when, in consequence of my absence, there was no service in Church, and seeing a good many people there, proposed that, as their minister was not at home to call them to the house of prayer, they should join in singing the praises of God; and, so saying, the little fellow opened his book, and commenced singing in Indian the hymns which he had been taught in school. He was joined by the grown persons present, and, having concluded this part of the worship, remarked that it was not sufficient for them to sing the praises of God, they must worship Him too, and invited them to join him while he knelt down to repeat the prayers which he had been taught both at the Sunday and Day-schools. This little anecdote is only an instance of the general effect on the little ones of my flock already perceptibly produced by the instructions of Miss Foulkes, and which if, as we have every reason to hope, it goes on increasing at the same rate, will soon render her appointment to this sphere of labour a blessing to be recounted by children's children, as among the choicest mercies of a gracious God."

Later particulars, of an interesting character, concerning this mission, will be found in a paper appended to this volume.

THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

This society, although not strictly missionary in its primary object, was, at a very early period, an auxiliary to Christian missions, and is, at this day, a most powerful help to the Church of England, in her desolate places abroad, as well as at home. It was founded in 1698, mainly by a private clergyman, Dr. Thomas Bray, who subsequently acting as commissary in Maryland, and seeing the great necessity for some effort at home for the furtherance of religion in the colonies, happily succeeded in rousing public attention to the matter. Having subsequently formed the Gospel Propagation Society, Dr. Bray may be fairly considered the founder of both these institutions, and, in them, of the many noble societies which followed them, by imitation or natural consequence. To the exertions of the Christian Knowledge Society, in support of the missions of Denmark, which preceded our own some years, and which had engaged the services of the illustrious *Swartz*, the following just tribute is offered in the *Church Missionary Intelligencer:*—

"Christianity, on its introduction into India, had much to contend against: Brahmins and Romanists combined to hinder it, and the ungodly lives of Europeans presented a still more formidable obstruction. Yet the leaven spread, converts increased, congregations were formed, catechists raised up, and, in 1732, the aggregate of baptized persons

amounted to 1478, of whom 506 were Tamulians. In the next year, the first ordination of a native, named Aaron, took place, followed by several others. These native pastors and catechists penetrated the country in different directions, scattering the seed of God's word, and enduring patiently much persecution.

"The Danish mission at Tranquebar declined towards the termination of the eighteenth century, from a variety of causes. Yet it was, for a long period, the centre and spring of all the efforts to propagate Christianity in the country. The missions that grew out of it to the west, the north, and the south, still exist. The Bibles, and other numerous publications that issued from the press at Tranquebar, for the instruction of old and young, show what blessings it showered over the south of India; and the translations and compositions of these first missionaries, together with their numerous congregations and schools, formed the groundwork of much that has since been accomplished. Who can contemplate all this, without rendering unto God the tribute of praise, for the manifold benefits conferred on India by means of this mission? The trunk of an umbrageous banian may rot in the ground; but the branches it has sent forth, each supported and kept alive by its own prop, and clothed with perpetual verdure, give ocular demonstration of the character of the parent stock.

"From this parent stem at Tranquebar, the Tan-

jore mission originated, in 1726, and the Trichinopoly mission in 1762, which, with *Swartz as its missionary, was taken up, five years afterwards, by the Christian Knowledge Society, whose friendly countenance and pecuniary support had been freely given to the Danish missionary work in India, from the year* 1709. A congregation was formed and visited by Swartz, who placed the infant church under the superintendence of his tried catechist, *Sattianaden*, who, in the year 1790, was ordained by the missionaries expressly for the Palamcottah work. In the next year, he was joined by *John Daniel Jœnické, of Halle, a missionary of the Christian Knowledge Society*. He and Sattianaden made several journeys into parts of the country where the word of God had never before been preached, and they found the people generally very attentive and desirous to hear. They assembled by hundreds, and showed them every mark of respect, and many conducted them from village to village. Sattianaden, when alone, received the same attention. He appeared to have been peculiarly qualified for his work. 'I cannot,' says Swartz, with that nobleheartedness and generous acknowledgment of the gifts of others which distinguished him, 'but esteem this native teacher higher than myself. He has a peculiar talent in conversing with his countrymen. His whole deportment evinces clearly the integrity of his heart. His humble, disinterested, and believing walk has been made so evident to me and others, that I may say, with truth, I never met with his equal among the natives of this country. His

love to Christ, and his desire to be useful to his countrymen, are quite apparent. His gifts in preaching afford universal satisfaction.' Thus the Gospel was preached to the inhabitants of Tinnevelly intelligibly in their own tongue, without an interpreter, both by Jœnické and Sattianaden, with other native catechists and assistants.

"The native preacher," says Jœnické, "returned lately from an excursion of thirty-five days. Every morning he went to some village in the neighbourhood. He cannot sufficiently describe the desire expressed by the people for instruction. Wherever he went, they begged him to read and preach to them. I believe we shall have a great harvest in the west." "I always thought," writes Swartz, in reply to this letter, "that a large congregation would be collected at Palamcottah. This, my hope, now begins to be fulfilled." After Jœnické's death, the district was visited by *Gericke*. "He was welcomed everywhere with gratitude; and in several places he found, that, by means of Sattianaden's preaching, it had pleased God to awaken a sense of religion in the inhabitants of whole villages, insomuch that of their own accord they had sought further instructions from their Christian neighbours." He baptized, on this journey, more than 1300 persons; and after his departure, the native teachers formed no less than 18 new congregations, and instructed and baptized 2700, making together about 4000 souls."

The receipts of the Christian Knowledge Society, in 1851, from all sources, amounted to £95,964 15*s.* 1*d.*

THE BORNEO CHURCH MISSION.

This institution was formed on the instance of Sir James Brooke, on the 2nd of May, 1846, the Earl of Ellesmere being in the chair. Its last year's receipts were £1905 14*s.* 3*d.*, but ten times that amount could be well employed in carrying out the objects contemplated.

"His Grace the Archbishop of Canterbury (I quote from the last report), at a Meeting of the Society for the Propagation of the Gospel, when a grant of £50 per annum was proposed towards the salary of the Rev. W. Chambers, stated, 'that he believed that at present Borneo offered the most promising opening for extending the knowledge of Christ among the heathen that was to be found on the face of the globe.' The Bishop of Calcutta uses the very same language; Sir James Brooke and the Missionaries amply confirm the account; in the providence of God the Church of England is called to the high honour of planting the standard of the cross in Borneo, and we surely cannot draw back. Everything calls on us to go forward, but at present *the means are wanting.*

"The Committee, however, confidently put forth this statement, convinced that when once their claims upon the liberality of churchmen are understood, and their position appreciated, many warm-hearted Christians will come forward with such aid as is required to carry the glad tidings of salvation, and to establish the apostolic doctrine and dis-

cipline of our Church among the thousand tribes of Borneo."

The following characteristic letter from the apostolic Bishop of Calcutta, who, unwearied in labours for the cause of Christ, visited the settlement in the beginning of last year, will be here read with interest by many, and, it is hoped, with advantage to the funds of the Mission:—

The Bishop of Calcutta to the Rev. C. D. Brereton, Honorary Secretary.

"Semiramis War Steamer, on her way from Sarawak, to Singapore.

January 24th, 1851.

"My dear Friend,—I have spent four days at Sarawak. I have consecrated the church according to the request of the diocesan, the Lord Bishop of London. I have inspected the state of the infant Mission, and conferred fully with the indefatigable and zealous Chaplain and Missionary, the Rev. F. T. M'Dougall. I have conversed also with the gentlemen, and have read the several works published on the events which have occurred in the last few years.

"It is my full persuasion that there is no Mission, on the face of the earth, to be compared with that of Borneo. It has been thrown open to Christian enterprise almost by miracle. One of the darkest recesses of heathen ignorance, cruelty, and desolation, where piracy, and murder, and conflagration, and head-hunting, stalked abroad in open day, and the aboriginal inhabitants were in the sure way of being utterly exterminated, is now, so to speak, like the

Paradise of God. Deliverance has been proclaimed, security of person and property, equal rights, an enlightened and paternal distributive justice, the arts of life, an extending commerce, are already established at Sarawak, and spreading along the whole coast of Borneo. The China sea is free from marauders, and all Europe and America may pursue their peaceful occupations from Singapore to Labuan.

"The Christian Mission is begun, to sanctify and to crown all these secular blessings. Two things, quite unexampled, favour the design. First, Englishmen have become first known to the oppressed Dyaks by a single English gentleman of benevolence, talent, and singular wisdom and tact for governing, who has received, as a token of gratitude from the native princes, a tract of land as his own territory. To the benefit of the inhabitants, this gentleman, who is now recognized as the Rajah of Sarawak, is devoting his time, his fortune, his zeal, his health, his body and soul. The noble government of our honoured and beloved Queen Victoria at home has come forward with her admirals and brave captains to assist in reducing the piracies which infest the coast, to silence and tranquillity. Sir James Brooke has been made Governor of Labuan. The last engagement with the pirates, about a year and a half since, when 120 war boats, with 2000 banditti, were interrupted in the very act of plundering and setting fire to villages, seizing native vessels and murdering their crews, has humbled and alarmed the whole tribes; and the chiefs are sending messengers to

Sarawak, promising to turn themselves to honest occupations. In the mean time, the population of the town has increased, in nine years, from 1500 to 12,000 souls, and throughout the whole territory to 30,000.

"The peace thus established, like that of the Roman empire at the Incarnation of our Lord, prepares for the Gospel, renders the diffusion of it practicable, and calls imperatively to the Christian Church at home to seize with eagerness the occasion, to which nothing parallel has perhaps ever occurred. The second peculiarly favourable circumstance is, that the millions of poor Dyaks have no religion of their own, scarcely a notion of a Deity, no Mahomedan obstinacy, no Hindoo caste, no priesthood, no written books, no Koran, no Veda; and are led by a strong feeling of gratitude for deliverance from worse than Egyptian bondage, to place unbounded confidence in the truth and disinterestedness of the Rajah, to solicit instruction in his religion, and to follow the habits of the 'white people.' In truth, when I stood on the hill on which the church is erected, and viewed the subjacent town stretched on the river's banks, and beheld the mission-house and school on the College Hill, which crowned the opposite shore, I could not but break out into thanksgiving to the God of all grace for his wonderful works. And during the very solemn service of consecration, I looked with amazement on the neat wooden edifice, with its Early English arches, its nave, seventy feet by twenty-two, and thirty-five

feet high, its side aisles, its handsome communion-plate placed on the holy table, and its Christian congregation of forty-three (of whom eleven were Dyak and Chinese school children, seated in the aisle), and when I assisted in administering the Blessed Supper to nineteen communicants, besides the clergy, my heart was almost too full to proceed. Will England then fail to support the work thus prosperously begun? Impossible! It is not in the manner of Christian Britain to forget that she was herself, 1400 years ago, in as low a state of barbarism as the Dyaks, and infested with European pirates as they with Asiatics. No! she is well aware that what the Gospel has done for her, it can do for Borneo.

"But it must be understood that nothing has yet been effected as to the instruction and conversion of the natives. The preparatory work of a mission has yet to be accomplished by holy and devoted missionaries, with their catechists and schoolmasters, planted under the protection of the Rajah in the several spots most favourably situated. Then the real spiritual and blessed influence of the Spirit of Grace is to be implored and waited for. Nothing can be done in a hurry to any good effect. Nothing of a secular and merely external success is to be aimed at. The salvation of souls by the atoning sacrifice of Christ and the sanctifying grace of the Holy Ghost, must be the object in view. How long was the Western African Mission in bearing fruit! How long has India been waiting for the full triumph of the

Gospel! We must have patience in Borneo. It is a great thing to have built a church, mission-house, and schools, and to have sent out one active and zealous missionary [since this was written, a second has arrived at Sarawak]; whilst Bishop's College, Calcutta, has given two catechists, one of whon I brought with me. But a large number of both classes of labourers are indispensable; and of course very considerable funds will be required for their support. To lay the foundations of a mission is a difficult task. The selfishness of human nature is extreme. Wise and persevering efforts, however, to make the case thoroughly known through the length and breadth of Protestant England, will assuredly be responded to.

"I need not add, that the character of the men whom you send out is of the last importance. Christ our Lord must be honoured and preached in all the simplicity of the Gospel, or no spiritual good will follow. Men of crotchets and peculiarities and mere forms will not do. They must be, like St. Paul and St. John, men of vital, experimental piety, men devoted to the real work of the salvation of souls, men who understand and love the doctrines of Redemption. But I conclude, full of hope and joy, and am,

"Your most affectionate,

"D. Calcutta.

"The Rev. C. D. Brereton."

THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.

This honoured society has this year published its *forty-fourth annual report.* Its income last year was £30,495 15*s.* 8*d.* The society distributes the Hebrew Scriptures, and tracts Hebrew, German, English, &c., and employs a devoted band of labourers in various parts of Europe, Asia, and Africa. Its work is one eminently of faith in the sure word of prophecy; and it is destined, we are persuaded, to exercise an increasingly blessed influence in the world, not only as regards the outcasts of Israel, but the Gentiles also. (See Rom. xi.)

As yet but the droppings before the shower have been felt, but enough to raise our expectations of the coming gracious and abundant rain from the Lord, to revive and gladden his own work. Vastly more, however, has been accomplished than is generally thought. Five hundred and ninety-two Jews have been baptized in the Society's chapel in London alone; and there are now living, it is confidently stated by persons competent to form a judgment, *two thousand* of the descendants of Abraham united with us in the profession of faith in our blessed Saviour in the metropolis; whilst not fewer than fifty converted Israelites have been ordained in the Church of England, and as many more in other Protestant Churches.

Oh that the Lord's salvation
Were out of Zion come,

To heal his ancient nation,
To lead his outcasts home!

How long the holy city
Shall heathen feet profane?
Return, O Lord, in pity,
Rebuild her walls again.

Let fall thy rod of terror,
Thy saving grace impart;
Roll back the vail of error:
Release the fetter'd heart.

Let Israel, home returning,
Her lost Messiah see:
Give oil of joy for mourning,
And bind thy church to thee.

One spot, above all others, in the Society's field of labour, must attract the thoughtful Christian's regards, that from which "The Sun of Righteousness arose with healing in his beams." "Through the tender mercy of our God; whereby the day-spring from on high hath visited us; to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." The land of Palestine has been so often and so well described, that I shall say nothing on the subject here, but refer my readers for most interesting and valuable information respecting its religious aspect to the published *Mission of Inquiry of the Church of Scotland*, in 1839; the later travels of Fisk, in the same region, eloquently and graphically related; and the most instructive and inspiriting memoir of the late devoted and greatly-honoured young servant of God, —*M'Cheyne*.

From the first-named of these volumes, I will just quote one passage :—

"(Sabbath, June 9.) The morning seemed the dawn of some peculiar season, from the thought that we were in Jerusalem. We sung together, in our morning worship, Psalm lxxxiv. 1—4, 'How lovely is thy dwelling-place.' At ten o'clock, according to agreement, we met in Mr. Young's house, where Divine service was at that time conducted. It was an upper room—that being generally the situation of the largest and most airy apartments in the East, and also farthest removed from the noise and bustle of the street. Here was gathered together a little assembly of fourteen or fifteen souls to worship, according to the Scriptures. How different from the time when, in the same city, 'the number of the men that believed was about five thousand!' After Mr. Nicolayson had gone through the service of the Liturgy, Dr. Black preached on Isa. ii. 1—5. *It was very pleasant thus to mingle our services, and to forget the differences between our churches in the place where Jesus died, and the Holy Spirit was given.* On our way back to our lodging, we had to pass through a small part of the bazaar. Here all was going on as on other days, and we were forcibly reminded that 'Jerusalem is trodden down of the Gentiles.'

"Having rested till the noonday heat was past, we went, at four o'clock, to the house of one Simeon, a converted Jew, where Mr. Nicolayson went through the evening service of the Liturgy, in German, and

preached on Hebrews xii. 5, 6. At five in the evening, we assembled again in the upper room, when Dr. Keith conducted the service in our own Presbyterian form, and preached from 1 Kings xviii. 21. All these exercises were very solemn and reviving; yet still we frequently felt throughout the day that it is not in the power of the place itself, however sacred, to enlighten and refresh a sinner's soul. Compassed about as we were on every side with the memorials of the Saviour's work, our eyes gazing on the Mount of Olives, our feet standing on the holy hill of Zion, we felt that there was still as much need as ever that 'the Spirit should take of the things of Christ, and show them unto us,' as he himself declared, when sitting with his disciples in such an upper room as this in Jerusalem. 'The glory of God, in the face of Jesus Christ,' is not an object within the compass of the natural eye. Associations of place and time cannot open the eye to see it; though such associations as those with which we were now surrounded soften the mind, and suggest the wish to comprehend what 'God, manifest in the flesh,' revealed. Even were Christ already 'reigning in Jerusalem, and before his ancients gloriously,' nothing less than heavenly eyesalve would enable us to say, 'We beheld his glory!'"

Since the above was penned, a Protestant Episcopal church has been built, which now has a congregation of eighty-eight adults, and forty-three children; "*the number of the disciples together were*

about an hundred and twenty." "Who hath despised the day of small things?"

The importance of this mission, as a witness for the truth, and an exhibition of scriptural Christianity and brotherly love, in the face of the idolatries of the Greek and Latin Churches, and their most rancorous and deadly hostilities towards each other, is far greater than can be estimated by the number of direct conversions, or its influence on the Jewish population of the country.

It is delightful, therefore, to see it being strengthened continually from different quarters of the Church of Christ; and that the same spirit of godly charity, expressed by the Church of Scotland brethren, continues to pervade the whole assembly of God's people there.

The looked-for success from the efforts of Bible Christians in Palestine, under God, depends upon the permanence of this feeling, more than upon any one thing else. High Presbyterianism, or high prelatical Churchmanship, would utterly destroy all, and expose our common faith to ridicule and contempt; and as nowhere in the world is such unity more to be desired and prayed for, so surely in no spot should it be more easily accomplished.

May the great Head of the Church perpetuate it, to the confusion of the enemy, and the advancement of His glory!

In the month of February of this current year, the mission at Jerusalem was strengthened by the

appointment and arrival of the Rev. Henry Crawford, late curate of North Mimms, but at the first a medical practitioner in this neighbourhood; a man of prayer and holy zeal.

In a solemn meeting of the congregation of St. James's in this parish of Islington, about a year back, I heard this devoted Christian offer himself to the work of the Lord, and I rejoice now to read in the Society's last Report, concerning him and the mission,—

"Mr. Crawford arrived in Jerusalem on Saturday evening, February 21st, and was able to join in the next morning's public service, in the Lord's sanctuary on Mount Zion.

"'I cannot tell you,' he says, 'how we enjoyed our first Sabbath in Jerusalem. The church is one of the neatest I have ever seen, plain, but handsome; and to see it in its present place, and a Protestant congregation listening to the Gospel there, filled me with joy, and an intense desire to unite with those who have been beforehand with me in the work. The singing was a very pleasing specimen of congregational psalmody. . . . . I am truly grateful to be placed where so much has already been done by others to facilitate missionary labour."

Before Mr. Crawford's arrival, the annual conference of the brethren of this mission had been held. An account of the proceedings on that interesting occasion has appeared in the *Jewish Intelligencer* for April. It was felt by our missionary brethren to

be a time of refreshing, and there is reason to hope that it has greatly tended *not only to cement their Christian union, but also to animate and enliven their zeal.* At the close of the Conference they recorded 'their gratitude to the God of Israel, for the harmony, unanimity, and cordiality, with which they had been enabled to review the past history, and to provide for the future wants, of this mission, and those connected with it within the same diocese, and for the cheering prospect of the future.'

"Among the events affecting the cause of Christianity in Palestine during the past year, the Committee cannot but advert with deep interest to the appointment of a missionary to that country, of the Church Missionary Society; believing that any measure of success which it may please God to vouchsafe to a sister Institution, among the degraded Christians and unconverted Gentiles of that country, cannot fail to operate beneficially upon the labours of this Society among the Jews.

"A similar effect may be anticipated from another event, which has marked the history of the Protestant community on Mount Zion during the past year, viz., the appointment by the King of Prussia of a minister to its German members. The choice has fallen on a pious countryman of Mr. Nicolayson, placed in circumstances which specially secure to him the personal and Christian sympathy of the latter. The Rev. F. P. Valentiner has expressed his earnest desire for harmonious

co-operation in the salvation of souls, with those who have preceded him in this work."

The *medical department* of the mission at Jerusalem must commend itself to every philanthropist, as well as to every Christian. May the noble example of Dr. Macgowan be extensively followed in the Church.

"The hospital, which at first was assailed by the rabbies with extraordinary virulence, has gradually not only overcome that opposition, but softened prejudices generally, and has conciliated much goodwill to the mission, as well as done much good to hundreds and thousands of suffering, Jews by means of its dispensary. The establishment offers the example daily to its inmates of Christian worship in Hebrew, within its walls. A copy both of the Old and New Testament is placed at the bedside of every patient. These are read by many during their stay in the hospital, and on their leaving they have frequently applied for permission to take the book home with them, which is freely granted. Although no direct religious instruction is given in the hospital, which would give it a proselyting character in the sight of the Jews, and be regarded as a breach of faith towards them; yet a missionary enters on the day of receiving visitors, for the purpose of holding conversation with some one or other of the Jews whom he had previously known, or for making new acquaintances among them, to be followed up and improved at some future opportunity. Incidents do not unfrequently occur in the wards of the

hospital, which lead to some conversation on religious subjects, of a profitable nature; and *a word or observation dropt in season, often makes a deeper impression than a more laboured and controversial argument.*

"The restriction, however, which it is expedient to exercise in the hospital, Dr. Macgowan does not feel equally bound by, in his private visits to patients at their own houses. He then considers himself more at liberty to press upon them the vital truths of the Gospel, to awaken them to a consciousness of sin, and direct them to the only Saviour of souls. But to introduce these subjects to the attention of patients, which are always more or less embarrassing to them, requires, as Dr. Macgowan remarks, much delicacy and prudence.

"The grateful and friendly feeling which the medical department of the mission has succeeded in communicating to the Jewish community has been strikingly illustrated by a visit paid, in last autumn, to Dr. Macgowan by the chief rabbi, accompanied by several of the most respectable rabbies of Jerusalem. The chief rabbi expressed his congratulations, and pronounced a blessing on your physician's entering into his new abode; and also conveyed his thanks for the good which he did to Israel. If the violent opposition is remembered, which the hospital had to encounter on its first establishment, from the same parties who now bear this public testimony of gratitude for and appreciation of our labours, this cannot but be felt to be very gratifying.

"The total number of patients relieved by the medical department of the mission during the year 1851, amounts to 8283. Of these, 457 have been under treatment in the wards of the hospital; 5113 have been out-patients, relieved at the establishment; and 2713 patients have been visited at their own dwellings.

"Mr. Calman has, as almoner, the superintendence of the internal arrangement and domestic details of the hospital. In that capacity he superintends the purchase of provisions and stores, distributes food to the patients, attends to the repairs of the premises, overlooks the servants, and maintains good order and regularity; and, in general, it may be said that his services to the establishment, and thereby to the mission, are most valuable and important.

"It is evident that your mission has set an example which now stirs up to emulation those who before never thought of such efforts. There has recently been an addition to the medical establishments of Jerusalem, in a hospital for patients of all religions, which has been set on foot by the Roman Catholics, under the patronage of the French Consul. A new Jewish physician has also arrived in the Holy City, who practises on his own account."

THE CHURCH MISSIONARY SOCIETY.

This great Society is one of the first-fruits of the revival of evangelical religion within the Established Church, towards the close of the last century. Its

beginnings were small, and for a great many years its growth inconsiderable. Commenced by a few men of God, who were animated by the thorough persuasion that they were engaged in a work commanded by their Divine Master, it has continued to this day increasingly prosperous. For a long while, however, it was looked coldly upon by the bishops. Some regarded its constitution and operations with suspicion, and even dislike. The principles of the Romaines and the Venns of the bygone generation, and of the Cecils and Simeons then prevailing on every hand, were barely tolerated by the authorities in the Church. Good Bishop Ryder, uncle to the present Earl of Harrowby, one of the most meek and lowly of Christians, was the first of his high order to give in his adhesion to the Society. The illustrious Wilberforce, at an early period, advocated its claims with commanding eloquence and wisdom. The Society now enjoys the patronage of the whole episcopal body, and the warm support of many of their number. This redounds far more to its credit, as being the result of observation and searching inquiry, than if it had been so countenanced in its commencement. The evangelical body may always point to the spirit which characterizes the Church Missionary Society as the best practical exponent, on a large scale, of their own. Those who would thrust such men out of the Church would do well to study, and still better to imitate, the stedfastness of principle, the deep-rooted attachment to the Church of England, the godly charity,

yea, the respect for authority in the Church, manifested on all occasions by that great evangelical Institution.

One of the most interesting scenes in London, connected with the promotion of Christianity, is the monthly meeting of the Committee, in Salisbury-square. Upon such an occasion you may see assembled men of various ranks and honourable professions: the peer of the realm; the time-worn missionary; the naval and military officer, retired from service in their own sphere; the banker, the merchant, and the lawyer; with a goodly number of clergymen who have long laboured in harmony and love with their greatly honoured brother, the Rev. Henry Venn, and his associate in the secretaryship, the Rev. John Tucker.

For what purpose are those gentlemen assembled? To promote the glory of their country? to open new markets for our colonial produce? to bring countries, yet barbarous and pagan, within the range of civilization, and to the enjoyment of peace and order, and liberty, and security for property and life? to crush the inhuman traffic of man in man? to unite in one great brotherhood the whole human race?

Yes! They aim to accomplish even all this. Nevertheless, not as the world's wisdom and humanity would propose. They begin with men as beings responsible to God; as co-heirs of immortality; and as those for whom, in common with themselves, Christ died and rose again, opening the gates

of heaven to all believers. They desire to give to the dark places of the earth—now the habitations of cruelty—the light of the glorious Gospel of God, which, wherever it is received in truth by a people, a family, or an individual, leads to happiness in Christ, and eternal salvation; and brings untold temporal blessings in its train. They are met to pray that God would raise up persons fit to carry this blessed light to the nations; to hear also what the Lord is doing by the instrumentality of those who have gone forth; and to consider how best to occupy new openings made in God's good providence; and, if possible, to respond to the intensely increasing cry from perishing millions: "Come over and help us."

They have felt, themselves, their need of a Saviour, and have found him, to the joy of their hearts. They want their fellow-sinners to experience the same blessedness. Ask any one at that table what he is, and what he is doing there? He will tell you this.

They bow the knee in prayer. I thought, when present for the first time, I perceived new emphasis in that petition which one so often heedlessly uses: "THY KINGDOM COME," uttered as it so evidently was from so many believing hearts.

The form, too, of the Society's prayer, presented to my mind new excellence. I shall take leave to give it here, before I pass on. Some may be induced to use it, in whole or in part, in their family devotions. It would be a suitable addition to such service, particularly on the Lord's day. When, how-

ever, we so pray, as there directed, let us be prepared to *give* and *to give up*, as the Lord may call.

Prayer of the Church Missionary Society.

"ALMIGHTY and Most-merciful Father, we give Thee humble thanks for the light of Thy Gospel. Make us more grateful for this Thy mercy, and more zealous for the salvation of all mankind. Visit in mercy the Church of Christ; enrich it more abundantly with the grace of the Holy Ghost; and bless its endeavours to make known Thy Truth. Unite, as one man, all who are truly labouring for Thee. Disappoint the designs of Satan. *Let all Christian Societies live in harmony and love;* give them wisdom in all their plans; perfect Thy strength in their weakness: and direct their labours to Thy glory.

"The harvest truly is great, but the labourers are few! O Thou Lord of the harvest, send forth labourers into Thy harvest! Fill with Thy Spirit those whom Thou hast sent forth; and enable them faithfully and boldly to preach, among Jews and Gentiles, the unsearchable riches of Christ. Keep them from the snares of the world, the flesh, and the devil; deliver them from all evil; and make them wise to win souls.

"Upon all the native converts whom Thou hast gathered to thyself by means of Thy labouring servants throughout the world, pour out Thy Holy Spirit, that, as Thou hast begotten them again unto a lively hope, so they may ever be followers of Thee

as dear children. Deliver them from all remaining darkness and ignorance; destroy and abolish in their hearts all that remains of Satan's kingdom; grant that their faith, and hope, and love, may grow exceedingly; make them to be ready to every good work, and more especially to exert themselves for the salvation of those around them; that so, by their zeal and faithful testimony, by their holiness and fruitfulness, they may glorify Thy name before their countrymen, and bring in unto Thee from the midst of them, such as shall be saved.

"Have compassion, O most merciful Father, on all those who have come under instruction, though they be not yet altogether Christians. Convince them effectually, by Thy Word and Spirit, of their sinful and miserable state; pour upon them the Spirit of grace and supplication, and draw them to Jesus. Take away blindness from the Jews. Let them receive Thee, O Jesus, as their Messiah, and proclaim Thy saving Name among the Gentiles. Deliver all Mahomedans from the delusions of the false prophet! O Thou True Prophet of Thy Church, enlighten them by Thy Holy Spirit, and bow them down at the foot of Thy Cross! Pity blind idolaters, who are kept in cruel bondage by the god of this world. Turn them from idols, that they may serve the living and true God. O Thou Almighty Saviour, who by the right hand of God art exalted, and hast received of the Father the promise of the Holy Ghost, shed forth His light and grace on this dark world! Cause all Christians, we beseech Thee, to

sow bountifully, that they may reap also bountifully. O Thou that lovest a cheerful giver, let all grace abound toward them, that they may minister liberally of their substance to the making known of Thy Name.

"With these our humble prayers, we join our praises and thanksgivings for what Thou hast done, in making known Thy salvation: perfect Thy work, O Lord; shortly accomplish the number of Thine elect; and hasten the coming of Thy Kingdom! Be present with us, O Lord, at this time. Give us all a single eye to Thy glory. May Thy blessing rest upon our meeting; and may all our hearts be this day quickened and encouraged to fresh and persevering efforts in Thy service.

"We ask these mercies for the glory of Thy Name, through the merits and mediation of Our Lord and Saviour Jesus Christ; and would ascribe to Father, Son, and Holy Ghost, Three Persons in One God, everlasting praise. Amen!

"Our Father," &c.

The Society was founded on the 12th of April, 1799, one year after the death of the illustrious missionary, Swartz.

Its first year's income was £911, and first mission station, West Africa, to which the Society sent, in 1804, two clergymen. In 1814, the Society's income was £11,024, and the number of its mission stations in Africa, South India, and New Zealand (the two latter being opened in that year), five; and its total of missionary labourers, fourteen. In 1815,

Northern India and the Mediterranean were added. The number of labourers in the field were twenty-one, and the income of the Society, £17,107.

In 1820, a mission was opened to Western India. The income of the Society reached £31,058, and there were employed 201 missionary agents. In the schools of the missions were 6125 scholars, and there assembled from time to time at the Lord's table, 318 communicants. In 1822, the interesting mission in North-West America was begun; in 1837, the South Africa mission; in 1844, the East Africa and China; in 1845, the Yoruba; in 1850, the Scinde mission.

The income of the Society, in 1851, amounted to £118,674, and (it is important to notice) of this sum £10,975 were raised in the countries where the missionaries are employed, being the contributions of civilians, military persons, &c., having the work before their eyes, and of the converted natives. The Society had in its employment 202 European missionary agents, exclusive of the wives of the married, who yet "labour much in the Lord" in all our missions, in the schools, &c. Of those 202, 140 were ordained European, or East Indian born; twenty-one were ordained natives. In addition to these, there were employed in the various missions 1,628 East Indian, country-born, and native catechists, teachers, and assistants. The number of communicants had gradually increased to 15,308; attendants on public worship, to 107,000; and of scholars (returns incomplete) to about 40,000. There were

during the year 4806 baptisms, of which 1834 were of adults.

The following sketches of some of the missions, taken from the Society's most valuable, interesting paper, the *Church Missionary Intelligencer* (Seeley), will supply the reader with the means of judging of the character of the work which, under God, is being accomplished by its agency :—

"*West Africa Mission.*

"A gentleman, resident in Sierra Leone, having carefully sown some foreign cotton seed, was surprised to find that large portions of it missed, and that it sprang in patches only. These portions were permitted to advance to maturity, and the seed which they yielded, although small when compared with the original quantity which had been expended, was carefully gathered, and, in due time, sown likewise. This naturalized seed, however, unlike the foreign seed from whence it had been derived, germinated surely, and proved to be abundantly productive. . . . .

. . . . . "So in missionary work; in the few converts of the first sowing, the seed is being naturalized.

"Sierra Leone was occupied in 1816. . . . . By the unhealthiness of the climate, the progress of the work was retarded. . . . . In the beginning of 1828, the native agency might be thus summed up : —*one native catechist, one native schoolmistress, and three native teachers.* . . . . . Walker, the historian of the West African mission, thus portrays

this period :—'The work was still for the most part discouraging, with now and then a gleam of promise shining amidst the general gloom.' In 1825, out of a population of 10,359 liberated Africans, there were 3000 regular attendants on public worship. In 1832, the number of worshippers remained the same, while the liberated Africans in the colony had increased to 21,000. In 1825, the communicants were reported to be 493 in number; at the end of 1833, they were 445. In this year, however, hopes of a revival cheered the hearts of the missionaries; and in 1835, after so long a time, 'a new life was evidently imparted to every village; the mists of winter darkness and sterility were fleeing before the general light and warmth of approaching spring; hearts, long dormant in worldliness and irreligion, were beginning to throb with newly-awakened emotions of spiritual existence, and to demand that aliment which living hearts alone can relish, and the demand was accompanied with proofs of earnestness and sincerity that could not be disputed.'

"From that period the mission progressed. The annual return of the communicants increased year by year, by a progressive growth of a healthful and satisfactory character, until the year 1842, when, by the blessing of God on the means used, the moral aspect of the colony had completely changed. Instead of the dearth of native agents, which had so pained the missionaries at the end of the first fourteen years of labour, there were no fewer than forty catechists and others, engaged in sowing the seed of

Divine truth amongst their fellow-countrymen, old and young; more than 6000 persons statedly attended Divine worship, beside 5287 children and adults in the Sabbath and day schools; while, dispersed throughout the different stations, were to be found 1300 communicants, and as many candidates for baptism.

"The seed-shedding time appeared now to have arrived for the Sierra-Leone mission, when it was to sow a naturalized seed, derived, through its intervention, from the foreign seed which had been originally introduced; and as gracious arrangements are providentially made, by which the seeds of plants are wonderfully sown when the season comes; some plumed, so as to catch the breeze, by which they are wafted along to their future resting-place; some, by the action of strong springs, shot forth from their receptacles to a considerable distance; some provided with a multitude of little hooks, by which they lay hold on any moving object which brushes past them, and are thus carried here and there; so the same all-wise God, who is paramount in the proceedings of grace as in those of nature, provided a way by which the ripened seed of the Sierra-Leone mission might be transferred afar, and there be sown to bring forth fruit more abundantly.

"The home tendency, so strongly generated amongst the liberated Yorubas, in Sierra Leone, by the tidings of their own land, conveyed to them by the returning Niger expedition, was the elastic spring by which, in the providence of God, the seed was to be cast

forth. The Rev. H. Townsend, when about to leave Freetown for Abbeokuta, on the exploratory mission, was greeted with hearty salutations; subscriptions were got up throughout the colony to aid the society in this new effort; the people of Hastings undertook, at their own expense, to send one of their number with Mr. Townsend to Abbeokuta; and Johnson, the Yoruba owner of the vessel in which the missionary sailed, gave him and his companion a free passage. Townsend's favourable report, on his return, gave additional impetus to the movement. Many of the converted Yorubas, who had been hesitating from the fear of losing their Christian privileges, resolved on following the example of their countrymen, and Andrew Wilhelm, the Christian visitor, was appointed to act as teacher, until the arrival of European missionaries. And when the latter came, they came not alone. . . . . One of the ordained missionaries was himself a Yoruban. . . . . At the end of three years from the arrival of the missionaries, they found around them, at the lowest calculation, 500 constant attendants on the means of grace, about 80 communicants, and nearly 200 candidates for baptism and the Lord's Supper. 'A new church,' writes Mr. Crowther, 'is forming in the heart of Africa.' The prayers of the Church to this end are being answered, the seed of their long, faithful, and tried labours for Africa is shooting forth."

This Mr. Crowther has been for many years a devoted missionary clergyman. His early history, sim-

ply told in *The African Slave-boy* (Wertheim), is one of the most touching and useful stories on record.

"In the new position which Christianity has obtained at Abbeokuta (a town in the Yoruba country, 1200 miles in linear distance from Sierra Leone), it has already awakened amongst the native population a growing indisposition to the slave trade. A remarkable opportunity has been afforded them of contrasting the beneficial influences of Christianity with those of which the slave trade is productive. . . . . The population of Abbeokuta consists of refugees from one hundred and thirty towns, successively destroyed amidst the flames of war, kindled by the self-interested devices of the slave-dealers.

"Within these few last years, numbers of their countrymen, who had been carried away and sold as slaves at that disastrous period, have marvellously returned—their lives spared, their liberty restored, their temporal interests promoted, their intellect developed, their character and conduct in many cases, as it were, newly cast. They recognize in such results the peculiar action of Christianity. They have learned to identify the benevolent actions of the English with their religion as a Christian nation. They see that the slave trade degrades, that Christianity restores and elevates. They believe that what it has done for individuals it can accomplish for a whole community. This is the general impression amongst them. . . . . .

"The year 1848 furnished a remarkable instance

of their growing aversion to the slave trade. The Rev. H. Townsend, being on the point of returning to England in March of that year, the chiefs determined to address a letter to the Queen of England. It was taken down in Yoruba, as dictated by them, and afterward read over to them twice for correction and approval. It was as follows:—

"'The words which Sagbua, and other chiefs of Abbeokuta, send to the Queen of England. May God preserve the Queen in life for ever! Sodeke, who communicated with the Queen before, is no more. It will be four or five years before another takes his office. We have seen your servants, the missionaries, whom you have sent to us in this country. What they have done is agreeable to us. They have built a house of God; they have taught the people the word of God, and our children beside. We begin to understand them.

"'There is a matter of great importance that troubles us—what must we do that it may be removed away? We do not understand the doings of the people of Lagos, and other people on the coast. They are not pleased that you should deliver our country people from slavery. They wish that the road may be closed, that we may never have any intercourse with you. What shall we do that the road may be opened, that we may navigate the River Ossa to the River Ogum? The laws you have in your country we wish to follow in the track of the same—the slave trade, that it may be abolished. We wish it to be so. The Lagos people will not

permit; they are supporting the slave traders. We wish for lawful traders to trade with us. We want also those who will teach our children mechanical arts, agriculture, &c. If such a teacher should come to us, do not permit it to be known, because the Lagos people, and other people on the coast, are not pleased at the friendship you are showing to us.

"'We thank the Queen of England for the good she has done in delivering our people from slavery. Respecting the road that it should not be closed, there remains yet much to speak with each other.'

"The Earl of Chichester, the president of the Church Missionary Society, was authorized to transmit the following gracious answer from Her Majesty to the chiefs of Abbeokuta:—

"'I have had the honour of presenting to the Queen the letter of Sagbua and other chiefs of Abbeokuta, and also their present of a piece of cloth. The Queen has commanded me to convey her thanks to Sagbua and the chiefs, and her best wishes for their true and lasting happiness, and for the peace and prosperity of the Yoruba nation. The Queen hopes that arrangements may be made for affording to the Yoruba nation the free use of the River Ossa, so as to give them opportunities for commerce with this and other countries. The commerce between nations, in exchanging the fruits of the earth and of each other's industry, is blessed by God. Not so the commerce in slaves, which makes poor and miserable the nation which sells them, and brings

neither wealth nor the blessing of God to the nation who buys them, but the contrary.

"'The Queen and people of England are very glad to know that Sagbua and the chiefs think as they do upon this subject of commerce. *But commerce alone will not make a nation great and happy, like England. England has become great and happy by the knowledge of the true God and Jesus Christ.* The Queen is therefore very glad to hear that Sagbua and the chiefs have so kindly received the missionaries, who carry with them the word of God, and that so many of the people are willing to hear it.

"'*In order to show how the Queen values God's word, she sends with this, as a present to Sagbua, a copy of this Word in two languages—one the Arabic, the other the English.*

"'The Church Missionary Society wish all happiness, and the blessing of eternal life, to Sagbua, and all the people of Abbeokuta. They are very thankful to the chiefs for the kindness and protection afforded to their missionaries; and they will not cease to pray for the spread of God's truth, and all other blessings, in Abbeokuta and throughout Africa, in the name and for the sake of our only Lord and Saviour Jesus Christ.

(Signed) "'CHICHESTER.'

"It is impossible to peruse this document without feelings of deep thankfulness and gratification. The unequivocal acknowledgment of Christianity as the element of England's greatness, was becoming the sovereign of this great Protestant nation. . . . . .

"The gifts which accompanied the letter were most admirably selected—the Bible, in two languages, sent to show how much the Queen values God's word. Yes, truly, if Christianity be the palladium of England's greatness, the Bible is the safe depository of that Christian truth. It is because England's Christianity has been a Bible Christianity, that she has prospered. Corrupted Christianity cannot elevate a nation. Guided at the Reformation to the fountain of Divine truth—a faithfully-translated Bible—England drew afresh from thence her national faith. It is to the Bible her National Church refers as the basis on which it stands, disclaiming any power to require of any man, as an article of faith, what may not be found therein, nor may be proved thereby, inasmuch as 'Holy Scripture containeth all things necessary to salvation.' Accompanying this was a steel mill, presented by Prince Albert, most suitable, as expressive of civilization, attendant on Christianity. . . . . .

"The letter, and its accompanying gifts, have been presented to the chiefs—a memorable event in the annals of Abbeokuta, of which the Rev. Samuel Crowther has given us the following interesting description:—

"'May 23rd, 1849.—To-day was the time appointed to deliver Her Majesty's letter, and her splendid presents of two copies of the Bible, and the corn-mill from the royal consort, Prince Albert, to Sagbua and brother chiefs. Sagbua having called many of the influential elders, representatives of

different towns, together, and Ogubonna and Shomoi being present, on the part of the war chiefs, in the outer court of the council-house at Ake, the spokesman announced their readiness to hear Her Majesty's letter. I took the letter, and read it, one paragraph after another, and translated it to them; after which, the two copies of the Bible and the corn-mill were presented to Sagbua and the chiefs, which they received with tokens of much respect.

"'We would not let this fine opportunity pass without embracing it, to impress upon the minds of these old superstitious people that clause in Her Majesty's letter, that it is not only commerce which makes England prosperous as she is, but the knowledge of God. I proved it to them, while holding the splendid Bibles in my hand—the prosperous reigns of Kings David, Jehoshaphat, Hezekiah, Josiah, who feared God, and encouraged their people to do the same; as well as the successful government of Nehemiah, who rebuilt the ruined walls of Jerusalem; whereas those kings who did not fear God, but worshipped the devil, and offered human sacrifices, never prospered, because the blessing of God was not upon them.

"'Messrs. Müller, Hinderer, and Smith addressed the assembly. It is not often that we can get so large a number of the elders of the country together; and of all they are the most superstitious, and cling with all their heart to the custom of their forefathers.

"'After this, the mill was fixed; some Indian corn having been got ready, was put into the funnel before

them, and, to their great astonishment, came out in fine flour, by merely turning the handles of the machine. They requested all the corn put in to be ground, that each one might take some home to show to their people. As a token of their gratitude, they presented us with a goat, so we parted with satisfaction on both sides.'

"A fortnight afterward, Ogubonna, one of the influential chiefs, visited Mr. Crowther, and, after describing the deep impression which that meeting had produced, stated his firm conviction, that, in six years' time, Christianity would become the national faith of Abbeokuta."

"Whilst this blessed work has been going on, the enemy has not slept, but his devices have been made to tend to the clearer exhibition of the grace of God in these converted Africans, and to the greater stability of the work.

"The heathen priests of Abbeokuta have for some time perceived their craft to be in danger. Repeatedly they endeavoured to stir up persecution, and cause the expulsion of the missionaries from the town. The following deeply interesting letter from the Rev. S. Crowther, dated November 3rd, 1849, informs us that the dark cloud so long collecting at length broke forth with great fury:

"'October 20.—To-day the people of Igbore broke out upon our converts: preparations were made in order to make the day dismal and appalling to the poor sufferers. Oro, the executive power of the

nation, was called out in Igbore town: the Ogboni drums were beating in fury, and a great multitude were armed with billhooks, clubs, and whips, catching and dragging our converts to the council-house, where they were unmercifully beaten and cruelly tormented. They came after four young men who were living in our premises, singing and shouting after them as if they were thieves and robbers. Each of the men's feet were thrust through holes perforated in the walls, and made fast on the other side in stocks: some of these holes were made in the wall two feet from the ground, and are intended for torturing gross offenders. In such holes, after many of our converts were beaten nearly to death, their feet were made fast, exposed to the scorching sun by day and floods of rain by night for five days together. In the council of the persecutors, some, like Nicodemus, Joseph, and Gamaliel, did not consent with them. Such persons there were who relieved our people, or many of them would have died in that cruel posture, and had that been the case, the whole prisoners, about one hundred persons, including those in connection with the Wesleyan mission, would have been put to death. Why? Because, as they were all confined and punished for going to church, without any other crime, so, if one die for the same cause, others must die likewise. What would have become of this mission, hitherto most promising, and which I look to as a starting point to Central Western Africa in

some future days? Satan would have had it so to the annihilation of the Mission, but God would have it otherwise. . . . . .

"'Whatever accusation was made a cloak of this persecution, the first question put to them in their confinement was, whether they would not worship Ifa and Orisa again: to which they unanimously answered "No!" At first they tried to subdue them by starvation. For nearly two days nothing was given them to eat; but our poor persecuted sufferers said, Christ fasted forty days and forty nights in the wilderness: and that it was Christ's will that they should suffer after his example. They comforted one another in their confinement, and prayed for their persecutors, while in bonds, after the example of Christ—"Father, forgive them, for they know not what they do." Their Christian fortitude in suffering preaches loudly to all the inhabitants of Abbeokuta. They sent frequent messages to me not to be broken-hearted; that they remained the same and would be to the last, because they had been told such things would take place,—that the very fulfilment of them strengthened their faith more and more in Christ their Saviour.'"

This persecution was put an end to by the authority of the superior chiefs, but after a while again broke out, for thus writes Mr. Gollmer, December 2, 1850:—

"At Abbeokuta, according to letters received this morning, persecution is still going on at Igbore. The cause, Mr. Townsend says, is the

close blockade of Lagos, in consequence of which the slave-trade is almost done for in that dreadful den of iniquity. The slave-traders can ship no slaves, and therefore refuse to buy any more—of 135 only 7 were sold last market—which so much enrages the head slave-trading chief at Abbeokuta, that he seeks to annoy, defeat, and drive away, if possible, our friends, by threatening even death, as he has done the last few days, to every one who dared to go to church. . . . . .

"This attempt to renew persecution was soon quelled, chiefly through the arrival of the British consul, Captain Beecroft, at Abbeokuta, who effectually stirred up the chiefs to protect the converts, and gave additional confidence to the Sierra-Leone people settled in the town. . . . . .

"The following account of the arrival of the native catechists at Abbeokuta is deeply interesting. About three hours' distance from the city they met the most advanced of the many groups who had come out to welcome them: first, the young men who were training for schoolmasters; then a party of Sierra-Leone people; then some natives and school-children; and thus, like Paul when he met the brethren at Appii Forum, on his way to Rome, they 'thanked God, and took courage.'

"March 30, 1850.—About one o'clock (Mr. King writes) we entered the town. Our arrival caused great joy indeed among the people. Could the friends of Africa have witnessed the scene to-day, and heard the many blessings the people implored

upon their heads for the return of those whom they had given up for lost, they would have seen how much their services are regarded. The people are deeply sensible of the good that the British Government have done by their generosity in freely restoring their children to them from slavery. Mr. Crowther's house, where we first came, was entirely crowded. The road from Igbein, Mr. Crowther's station, to Ake, leads through a market. We could hardly walk, for too many people, till we entered the yard.

"And here occurred an affecting scene. As Jacob, when he fell on the neck of Joseph, whom he had found after so long a time, so now, long separated relatives unexpectedly met and wept together in the streets of Abbeokuta. Mr. Crowther had thus his aged mother restored to him, and now a like event occurred to Mr. King. He thus speaks of it:—

"'Among those who came to meet us in the way was my aged mother; but she was too old to recognize her son among the crowd. When I was pointed out to her, so much was she overcome by her feelings, that she sat down in great amazement, weeping, while all the by-standers were rejoicing with her, and blessing the people of England on my behalf.'

"There was this difference, Mr. Crowther's mother, when found by him, was still a dark heathen, although his efforts were afterward blessed to her conversion; but Mr. King's mother had already heard, and valued, and embraced the Gospel. As she rejoiced

amidst her tears, she knew where her gratitude should be directed; and, as she embraced her son, felt the more strongly the love of Him who gave His only-begotten Son for sinners of every nation under heaven."

In the last Report of the Society we are supplied with additional information respecting this mission-station, which promises to be so great a blessing to the whole of Africa :—

"The Rev. Samuel Crowther left the Mission in May on a visit to Sierra-Leone; from whence he was summoned by the Parent Committee to England, in order to confer with them upon the state and prospects of the Yoruba Mission. Mr. Crowther arrived in London in August. His visit has not only furnished the Society with much important information, but has also enabled him to carry through the press a Dictionary of the Yoruba language, as well as to complete translations of portions of the Scripture, which will confer an immediate and incalculable benefit upon his country.

"During Mr. Crowther's visit to England he was honoured with an interview by Her Majesty's Secretary of State for Foreign Affairs, Lord Viscount Palmerston, for the purpose of explaining the state of the slave-trade, and the political relations of his countrymen. Lord Palmerston, upon Mr. Crowther's departure from England, wrote to him the following letter, expressive of the interest felt by Her Majesty's Government in the welfare of the liberated Africans —estimated at more than three thousand, and of

whom he was the representative—who have emigrated as British subjects from Sierra-Leone to Abbeokuta:—

"*Foreign Office, Dec.* 18, 1851.

"Sir,—I have been informed by the Church Missionary Society that you are about to return to your native country; and I am glad to have an opportunity, before you leave England, of thanking you again for the important and interesting information with regard to Abbeokuta and the tribes adjoining that town, which you communicated to me when I had the pleasure of seeing you at my house in August last.

"I request that you will assure your countrymen that Her Majesty's Government take a lively interest in the welfare of the Egba nation and of the community settled at Abbeokuta, which town seems destined to be a centre from which the lights of Christianity and of civilization may be spread over the neighbouring countries.

"Her Majesty's Government trust that the measures which the British Commodore on the African station has been instructed to take in consequence of the attack made last spring by the Chief of Dahomey against Abbeokuta, will prevent the recurrence of such an unprovoked and barbarous expedition, and will have the effect of promoting the security and well-being of the Egba nation.

"I am, &c.

(Signed) "Palmerston.*

* Parliamentary "Papers relative to the Reduction of Lagos," &c., 1852, p. 142.

"The events which subsequently occurred in this field of missionary labour are of a character far different from the usual course of missionary history, yet tending, as the Committee trust, through the good providence of God, to the speedy and effectual furtherance of the Gospel in those regions. The missionaries of the Society have been in the midst of war and bloodshed. They have been called upon to mediate between armed conflicting parties; and they have been enabled to manifest a degree of faith, prudence, and courage, which, no less than the results of late events, call for unfeigned praise and thanksgiving to Almighty God. . . . . .

"Towards the end of the year 1850 it became evident that the various parties interested in the slave-trade, both upon the coast and in the interior, were preparing for a combined and desperate attempt to crush the rising Christianity of Abbeokuta, and to expel the missionaries from the land.

"The slave-trading chiefs, both at Lagos on the east, and at Porto Novo on the west, combined their operations with Dahomey, and sent their war-canoes to pass and repass the town of Badagry, which is situated on the banks of a river or lagoon. In the midst of these alarms the missionaries and European inhabitants very gratefully acknowledge the kind sympathy shown them by the commodore and other officers of Her Majesty's squadron on the coast. . . . . .

"In January, 1851, Her Majesty's consul, Mr. Beecroft, arrived at Badagry, and visited Abbeokuta.

He did all in his power to prevent disturbances, to repress the slave-trading parties, and to encourage the Europeans to exercise their conciliatory influence, and pursue their peaceful labours. At an interview with the chiefs of Abbeokuta, the consul represented to them that he had been sent to see if anything could be done for the good of their country, by the establishment of lawful commerce, the opening of the roads, and the suppression of the slave-trade. He brought forward the fact of the return of so many of the Sierra-Leone people as an evidence of the good intention of the English Government. The consul's address was responded to by the assembled chiefs in the best spirit, and presents were sent as tokens of friendship. One principal chief presented him with a load of cotton, a bag of ginger, and a bag of pepper, as specimens of the productions of the country, and as a token of their desire to trade with the produce of their farms.

"On the occasion of an hostile armament appearing before Badagry, some of the boys from the missionary boarding-school were taken away to places of safety. The Rev. C. A. Gollmer, however, remained at his post. The parent of two of his scholars, a native priest of Ifa, came to him to speak about the removal of his children, and the rest of his family, to a town in the country. The missionary told him he might do so, adding, 'But as for me and my house, we commit ourselves to God, and in Him we put our trust.' These words fell into the man's heart: he reflected upon them, and the day after

he came and said, 'I cannot take my boys away from you, for I will, with you, put my trust in God.'

"At length the grand *coup de main* was attempted —the destruction of Abbeokuta by the powerful army of Gezo, the 'Leopard' of Dahomey. On Sunday evening, the 2nd of March, intelligence was received of the approach of the enemy. Many of the Christian converts went from Divine worship and their special prayer-meetings to man the walls, for the whole male population was summoned to the defence of the town. Many of the timid inhabitants fled when the Dahomians were in sight. The missionaries remained calmly at their post, exhibiting an unshaken trust in God. Mr. Crowther's house was near that part of the wall against which the chief attack was directed; but he thought it his duty to remain there, though his wife and family took refuge in the other Mission premises.

"The attack was coolly directed. Masses of well-trained warriors, estimated at from 11,000 to 16,000, well armed with muskets, bore down with a steady tread upon the town, defended only by a low mud wall. They fought with desperation. But the Lord, who giveth the victory, did not suffer one Dahomian to enter the town, except as a prisoner. The enemy were completely routed, first under the walls of Abbeokuta, and the next day at a neighbouring town, which they attacked in their retreat, and where they were overtaken by the Egbas. The Dahomians lost, it was estimated, 3000—the Yorubans only 200 or

300. One thousand prisoners were taken by the Yorubans, and manifested their desperate character by rising against their captors, and, in several instances, killing them many days after the battle. The missionaries diligently occupied themselves in endeavouring to mitigate, as far as it was possible, the horrors of war, and to save the lives of the prisoners. These were at length exchanged, in the town of Porto Novo, for ammunition, and other means of defence against future attacks. This disposal of the prisoners was in itself a signal triumph of Christian principles, as hitherto they had always been regarded as the private property and slaves of those who happened to be their captors.

"The Committee desire to record the signal mercy of God in the wonderful deliverance vouchsafed to the rising native Church of Abbeokuta, as well as in the preservation of the lives of the missionaries. It was ascertained from the prisoners that Gezo had given no orders to respect the property or persons of the missionaries. As in the capture of Okeodan, all persons would have been devoted to destruction who could not be sold as slaves. They notice also, as matter of thanksgiving, that this attack was perfectly unprovoked by the Yorubans, and that this signal victory was gained by the native courage and skill of the people, without the assistance of the squadron, or any European soldiers.

"The immediate moral effect upon the inhabitants of Abbeokuta, was most striking. The victory was by them universally attributed to the goodness of

the God of Christians; all persecution ceased; the principal chiefs sent their children to the Christian schools; and it may be hoped that great advantage will soon be seen to have accrued to the cause of Christ from this deep and bloody plot against its very existence in Abbeokuta.

"The next event of an hostile character took place at Badagry, where the usurper of Lagos attempted to seize some of the inhabitants, and to carry them as slaves to Lagos. The opposite party armed themselves, and resisted: a general conflict ensued between the two parties. The town was fired, and nearly the whole of it reduced to ashes. The flames were most providentially arrested as they approached one of the merchants' factories, which contained a magazine of gunpowder; and the Mission premises were also protected. Again the missionary acted the wise and Christian part of calmly remaining at his post with his wife, even in circumstances of extreme danger, that he might not create additional confusion, and that he might be at hand to mitigate the horrors of the bloodshed. Again it pleased God to give the ascendency to the party favourable to the British. The other side was driven from Badagry with great loss. Kosoko and the people of Lagos now became more enraged, and threatened with destruction the British merchants, as well as the missionaries. One Englishman was shot on Badagry beach while guarding his goods.

"The British consul came to the coast, and

attempted to mediate with Lagos. He had one interview with Kosoko, in the town of Lagos; but upon approaching a second time, with a flag of truce, both his own boat and the boats of the men-of-war were fired upon; and such hostile demonstrations took place as to leave no doubt of the determination of the slave-trading party to persevere in their iniquitous schemes.

"Under these circumstances, Her Majesty's cruisers felt it necessary to interfere, and, acting upon instructions from the Home Government, took measures against Lagos. Two attacks were made by the boats of the men-of-war, at the interval of a month: the second was completely successful—the usurper Kosoko was driven from the town with only a few followers. Akitoye, the lawful sovereign, was reinstated upon the throne, and the most decisive measures were adopted to put down for the future the slave-trading practices of this its last stronghold upon the west coast of Africa.

"The loss of British lives in this fierce encounter must ever be the subject of deep regret, and sympathy with the friends who deplore their loss. It adds another item to the dark catalogue of woes connected with the slave-trade; yet the Committee feel assured that the results will be not only conducive to the introduction of lawful commerce, civilization, and Christianity, amongst the millions of that part of Africa, but that they will stop the annual waste of thousands of lives, through the more effectual extinction of the slave-trade, and so

eventually save to the British nation the treasure and life which must otherwise have been expended in its suppression. Important treaties were made with Lagos and Abbeokuta by the commodore on the station, in which protection is secured to the missionaries, as well as to lawful commerce. The result was communicated to the missionaries in the following letter from the commodore:—

"*H.M.S. 'Penelope,' off Lagos, Jan.* 2, 1852.

"Gentlemen,—I have much pleasure in acquainting you that I have succeeded in negotiating a treaty with King Akitoye and the chiefs of Lagos, the 7th and 8th articles of which are as follow:—

"'The king and chiefs of Lagos declare that no human beings shall at any time be sacrificed within their territories, on account of religious or other ceremonies; and that they will prevent the barbarous practice of murdering prisoners captured in war.

"'Complete protection shall be afforded to missionaries or ministers of the Gospel, of whatever nation and country, following their vocation of spreading the knowledge and doctrines of Christianity, and extending the benefits of civilization, ... nor shall any subjects of the king and chiefs of Lagos who may embrace the Christian faith, be, on that account, or on account of the teaching and exercise thereof, molested or troubled in any manner whatsoever.'

"I am not without hope that the measures I have carried out may be the means, under God's blessing,

of contributing in some degree to the success of the most important undertaking which devolves upon you.

"I have the honour to be, Gentlemen,
"Your most obedient humble servant,
(Signed) "H. W. Bruce,
"Commodore, and Commander-in-Chief."

The New Zealand Mission.

The missionaries landed on the shores of the Bay of Islands in December, 1814. The seed was introduced into a harsh soil: germination was long delayed; but not until the year 1825 was a first convert made, and a second in 1827. In 1832 we had no communicants among the natives; in 1836 only sixty-four; and in 1840 they numbered not more than 280, and this after a quarter of a century of labour!

In 1838 and 1839 a cry for instruction was heard from parts of the island where missionaries had never been. It had been produced by the action of Christian truth operating through the medium of the natives themselves. Hongi, in the course of his desolating wars, by which he had wasted vast districts, expelling the population from their original seats, and compelling them to take refuge in distant parts of the island, had deported to the Bay of Islands, where the missionaries resided, numerous slaves—fragments of different conquered tribes—brought together like the liberated Africans

of Sierra Leone, from various quarters, to the spot where Christian truth was shining as a light in a dark place. They shared in that light; they attended the missionary schools and other means of grace; they learned to read and write, and some of them had firmly fixed in their minds the essentials of the Gospel. After a time the rugged character of the chiefs and people in the Bay of Islands began to soften down under the continued action of Christianity, when these exiles were permitted to return to their own friends. Some went to the East Cape, others to Kawai, on the western shore. A young chief of Taupo advanced down the course of the Wanganui river to its mouth; others went to Cook's Straits, where their tribes, expelled from the more northern districts by Hongi's firearms, had acquired a home by a similar expulsion of the original inhabitants. *Wherever they went they evangelized.* They diffused the leaven of Christian truth, and it wrought energetically. The missionaries became aware that some knowledge of Christianity had advanced beyond their outposts, and that the natives were earnest for instructions where they had never been. Messengers came from the distance of 500 miles praying for teachers. In 1840 the three principal positions in the new districts which had been so unexpectedly opened, namely, East Cape, Otaki, and Wanganui, were almost simultaneously occupied by European missionaries.

Native teachers were placed at East Cape, in

October, 1838. Archdeacon William Williams removed thither with his family in January, 1840. In that same year the number of individuals assembling regularly for worship in the district was computed at no less than 8000. The whole of that large portion of the island lying between the Bay of Plenty and Hawke's Bay, and further down along the eastern shore to Cook's Straits, is now professedly Christian. Mr. G. Clarke, who had visited these parts in 1839, after an interval of nine years determined to revisit them, and in 1849 travelled along the coast a distance of some hundred miles, to trace, as far as possible, the progress which the Gospel had made amongst the people, and their advance in civilization. We introduce large extracts from his report, dated Tauranga, February 22, 1849:—

"Passing over the mission stations at the Thames and at Tauranga, my remarks will be confined to those places where it may be said we first planted the Gospel. I begin, therefore, with Maketu, Opotiki, and its dependencies, viz., Wakatane, Matala, Tunapahore, and the Kaha. At each of these places there is now a Christian place of worship, in which many hundreds of natives assemble for public worship.

"Opotiki, the central position, from whence most of the above places are visited, is a rich valley containing some thousand acres of land, with a river running through its centre, into which vessels of thirty tons can enter and lie with safety, and has

a population of about 1000 natives, with a mission station, occupied by Mr. A. J. Wilson. When I visited this place about nine years ago, there were only two or three Christian natives, liberated slaves from the north, who had carried their little stock of Christian knowledge to impart to their countrymen. We assembled a large congregation at the time, and they have gone on increasing in numbers, and some, I trust, growing in grace, until they form now a congregation amounting to several hundreds, many of whom have been baptized, and a number are communicants at the Lord's table. They have a large native chapel, and are an industrious, plodding, and commercial people: they are owners of six small vessels, which they navigate themselves, carrying on a large trade with Auckland and other places in pigs, potatoes, Indian corn, and wheat; they have horses, steel mills to grind their wheat, and fine crops of wheat which they have just harvested, and they make their own bread, and supply their visitors in considerable quantity. There is one, and sometimes there are two, Roman Catholic priests living here, who claim a small number of followers; and from this place they travel into the interior as far as Taupo, and along the coast toward the East Cape, carrying the blighting influence of their tenets, not only to vital godliness, but to moral and social improvement, wherever they go.

"From Opotiki I proceeded to Tunapahore, eighteen miles S.E. of Opotiki, where there is a considerable number of natives residing, and where,

nine years ago, the Gospel was first preached. There is now at this place an orderly community; they have a pretty little chapel capable of holding 300 persons; many can read and write; and numbers have been baptized and admitted to the other privileges of the church, such as confirmation and the Lord's Supper. They are industrious in their habits, and respectable in their conduct. I told twenty-six wheat-stacks round the village. They own one or two small vessels, a few horses, with a number of steel mills. In addressing them I could not help contrasting their present condition with that of nine years ago, when I first visited them: and they confessed that they were indebted to the Christianity we had taught them for the many comforts they now possessed. The Romish priests have not succeeded in gaining any followers at this populous village. They had given the natives a bell in order to induce them to muster a few natives; but they threw the bell into the sea, plainly telling the priests that they would have nothing to do with them.

"We next visited a place called Marainui, about six miles further on, where, nine years ago, we landed the first Christian teachers with their wives, who have been more or less made useful to the natives of this and the neighbouring villages. They also own a vessel and some horses, and abound in good crops of wheat, which they have just reaped: the villages were everywhere

studded with wheat-stacks, calling forth songs of praise for temporal as well as spiritual blessings.

"We then reached the Kaha, where, nine years ago, the Gospel was made known by Mr. Stack and myself, afterwards by the two native teachers named above, and latterly by visits from Mr. Wilson and other missionaries. An interesting congregation has been raised at this place: the son of the most influential chief is a native teacher. They have erected a good chapel, and on Sunday assemble about 300 for public worship. Great efforts have been made at this place by the priests to gain over the father of the native teacher, the principal chief, by presents, but they have not succeeded. I observed the same marks of improvement here as at other places: the natives were all busy, some in grinding their wheat, others in getting in their crops of wheat, and they had already thrown an air of comfort and prosperity around them by the number of wheat-stacks with which they had adorned their village.

"There was no other native village between this place and the East Cape when I first made this journey; but now that those quarrels which rendered the native property so insecure have been lessened and mitigated by the introduction of the Gospel, I found villages everywhere, and Christian congregations, amongst whom the glad tidings of salvation were diffusing peace and happiness.

"The last village I slept at on this side the East

Cape is called Orete, from whence I passed on to the East Cape, to the mission stations formerly occupied by the Rev. G. A. Kissling and Mr. Stack, and latterly by the Rev. O. L. Reay, but now without a missionary (the Rev. R. Barker has since been placed at this station) or catechist, and consequently dependent upon native teachers, and the occasional visits of Archdeacon W. Williams and Mr. Baker for Christian instruction. As soon as it was known that I was in the district, messengers were sent in all directions to the native villages to announce my being at hand. I spent three days among the natives at their pas, and was delighted to find hundreds of natives reading the word of God, where, only nine years ago, they scarcely knew what a book was. They have profited largely by the residence of missionaries among them, and several hundreds have been gathered into the Gospel net. They had improved in their circumstances. They were no longer huddled together in pas or fortifications, but were living in security in little villages situated in fertile bays. By mutual consent they congregate on the Sunday in central spots, in which they have erected good chapels, and where they are met by their teachers for divine service, schools, and other religious exercises. On the Monday morning, after the Bible-classes, they all separate till Saturday evening, when they again meet preparatory to the Sabbath. An air of comfort is thrown around the villages by the appearance of a number of cattle in addition to the number of

wheat-ricks; and almost every family were in possession of a steel mill to grind their wheat.

"When I left the district of Kanakaua, I was accompanied by a large number of natives, who followed me from village to village, and kept me on the full stretch of talking, in answering their very pertinent questions, mostly upon the meaning of different passages of Scripture, upon which I endeavoured to graft some important truths for their consideration. From their inquiries it is evident that they have carefully read the New Testament, an appeal to which they deem decisive.

"On Saturday evening I arrived at Waiapu, where Mr. Stack resided, and where with him, nine years ago, I spent some time in imparting religious instruction. At that time the natives were living together in three large pas, containing more than 2000 souls; but now, here, as in other places, they are living in peace and security, scattered over their rich and beautiful valley, and along the coast twenty miles on either side of the valley. It is still a most interesting station, having at least 1000 natives in the immediate vicinity, and as many more in the neighbouring villages. Well do I remember the feelings with which we left two native teachers at this pa, amongst a rude, yet interesting group of natives. After meeting them day by day to impart religious instruction, we left them, commending them to God and the word of his grace, little expecting that in so few years nearly 2000 natives would form an orderly community of pro-

fessing Christians, whose consistency in keeping the Sabbath might well put our Christian country to the blush. It was soon known by the natives that I had arrived in the neighbourhood; and though late and I was tired, I was obliged to see some of the principal chiefs. They soon supplied me with the following refreshments, viz., milk, butter, eggs, and bread, that I might not starve, as they said, on the Sunday. The following is the way in which I spent Sunday: At eight o'clock in the morning I attended the children's school. At nine o'clock we had a full native service: about 500 were present. At twelve o'clock we had an adult school: 130 women and 160 men attended, more than half of whom were reading in the New Testament. From two till three o'clock I had an hour's rest. At three o'clock native service commenced, and at six o'clock I had a service with the only Englishman living about the place. I need hardly enumerate the many comforts of a temporal nature with which the natives were surrounded. They have horses, cows, nearly 100 steel mills, and several hundred acres of wheat; and I have everywhere had ocular demonstration that 'godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.'

"I afterwards reached the mission station of Uana, where Mr. Baker resides. I passed through a number of villages in my last day's journey, more immediately connected with Mr. Baker's station,

all bearing similar marks of Christian progress; and the only dissatisfaction I observed among them was, that my stay was so short, and that I could not stop at every village to partake of their hospitality. In no part of the world have I ever met with such a friendly reception, and profuse hospitality, as from this people. I spent a very happy Sabbath with Mr. Baker, and amongst his people, when I was delighted with the scriptural information and serious attention of the natives.

"I will conclude my present letter with a few general remarks upon the district I have just passed through. It will be remembered that a little more than nine years ago the whole of this population, consisting of not fewer than 6000 to 7000 natives, were entirely heathen, and I doubt whether at that time, including native teachers, twenty could read and write. Now the district is professedly Christian, as much so as our own country, and at least one-third of the whole can read and write. There are more than twenty native churches, built by natives, with an average attendance of 4000, of whom 1000 have been baptized, and 800 are communicants.

"But, leaving the subject of the many that have been turned from darkness to light, and from the power of Satan to God, I proceed to notice the temporal benefits that have grown out of the labours of the missionaries.

"Nine years ago there was not, that I am aware of, a grain of wheat grown in this district: now, upon a moderate calculation, there cannot be less

than 3000 acres grown by natives. There was not a steel mill in the whole range of my journey: now the natives have more than 200 mills among them. There was not a ship belonging to a native: now they have more than thirty vessels, of from ten to thirty tons burden, which they have purchased at a cost of little less than £8000. They had neither a horse nor a cow amongst them; now they have a number of both. And it must be borne in mind that this property has been procured by their own industry, not by presents made to them by the government or by any other parties.

"If nothing more than what I have named had been accomplished through the instrumentality of the Society, it is evident that their labours have been greatly blessed. *But I have only named what has passed under my own eye in but a portion of the middle and eastern districts. The amount of good at the four districts is incalculable even as admitted by the enemies of missions.* I will just give you one instance in the north, of the powerful influence of Christianity amongst the most brave and warlike savages. You are aware that nearly one-half of New Zealand was reduced to a state of slavery by the conquests of the northern chiefs, especially by Hongi. Where are now the slaves that by hundreds and thousands were toiling and labouring for their conquerors? Why, through the powerful influence of Christianity, they had been either all sent back to their country, many to preach the Gospel, or are living as free men

amongst their chiefs. There is now no slavery in New Zealand, and if this immense benefit has not been procured to the slave population by the influence of Christianity, I know not by what other power it has been effected."

Such is the unequivocal testimony borne by one peculiarly fitted to form a judgment on the subject, as to the remarkable change accomplished in this district during the short period of nine years; and to this we add a brief extract from the report of Archdeacon W. Williams, for the year 1849 :—

"In taking a review of the general state of the eastern district, there is a marked and regular progress to be observed from the beginning. In the year 1840 the Christian Church consisted entirely of natives who had come from the Bay of Islands, principally as teachers. The communicants then were twenty-nine.

In 1841	they	amounted to	133
1842	,,	,,	451
1843	,,	,,	675
1844	,,	,,	946
1845	,,	,,	1484
1846	,,	,,	1668
1847	,,	,,	1960
1848	,,	,,	2054
1849	,,	,,	2893

"The communicants may be regarded as the fruit of the tree. They are those members of the congregation who are supposed to walk in the narrow path. Here, then, is abundant encouragement, 'The little one is become a thousand.' In

the course of ten years there has been time for the novelty of Christianity to wear away, but while some have gone back again to the 'beggarly elements' of the world, hitherto God has blessed His vineyard with increase."

We now pass on to the Otaki district, where Archdeacon Octavius Hadfield arrived in 1839 (December). In 1840 the number of natives who met together for daily prayer could not be less than 4000. During the year ending July, 1843, no fewer than 243 individuals were baptized, while the communicants numbered 255.

In the rapid progress and encouraging aspect of the missionary work there, our readers will at once discern the peculiarity of result attending on the sowing of naturalized seed. We shall only mention one interesting fact. The principal chief of that portion of the island, *Tamehana Te Rauparaha*, the son of the old warrior, Te Rauparaha, at his own expense accompanied Archdeacon W. Williams on a visit to this country. Introduced to the members and friends of the Society at the anniversary meeting, he addressed them in his own language. The following is the substance of what he said: "You are all my friends. You are all my friends in Christ. My love is great to you, for we are brethren. Oh! my joy is so great to see you who sent the Word of God to my country, then lying in darkness and superstition. I love you so much that I have forgotten my love to my relatives through my great love to you.

"I have come all the way over the great sea to see this land of light and knowledge. I have left my home to come and see the ministers of the Church, the friends of New Zealand, and all the different things in this country.

"Oh give to the ministers of the Church some money to send the Gospel to my own land, and to all countries in darkness.

"I am glad to see you all assembled here; and when I go back I will tell my tribe that I have seen and spoken at this your great meeting."

This most remarkable young chief spent about twelve months in the Church Missionary College in Islington. During his stay here his conversation was spiritual and edifying, and his whole conduct and Christian zeal exemplary in the highest degree. He has since returned to his beloved wife, children, and country, with the esteem and love of us all who knew him, to be, as we trust and pray, a great blessing to his nation.

The following are replies to the Society's Jubilee Letter, addressed to the native converts in the different fields of the Society's labours, from Kaikohe, a station in the northern district, under the charge of the Rev. Richard Davis. Mr. Davis remarks that the letters have been as correctly rendered as possible; but from fear of straining the meaning he believes the sense is not so strongly conveyed as it might have been.

The first is from a faithful Christian, who, with his wife, "received the Word in much affliction,

with joy of the Holy Ghost." (They are now childless, having lost four children, the eldest of whom died while they were yet in a heathen state, the rest since they were brought to the knowledge of the truth. Their last bereavement was that of a daughter, aged twelve, who, when admonished that she had not long to live, declared she would rather die than live in the midst of a sinful world. The expression of Christian resignation on the part of the parents was most touching. The father said, "Yes, I shall be thankful to know my children have gone before me. I shall have no further care for them on account of sin. They will be safe. I know my child must die. I do not wish she should live in this sinful world. Let her go to be with her Saviour. But do not think I shall not feel her loss. For the last week my grief for her body has disjointed my frame, but when she is gone I shall think of others to bring them to Christ. I have them in my heart.")

"Friends and Elders of the Church of England, Fathers in Christ,—How do you?

"We have heard of your thoughts and your considerations written in your affectionate letter which has reached us. You love us and the whole world together, with all parts of the Church in Christ Jesus, our Lord and Saviour. It is right for us all to praise him, and to rejoice at the present time, for he has saved us from the death of sin and from hell. It was through the mercy of God you sent

us the missionaries, through whom we have heard of the promises of God, of the gift also of his only Son, who has died for our sins: it was in his heart to send us the missionaries through you. I live in this land with Sarah my wife: we are alone: our children are gone to God. Jemina died happy in this school; she was the last. Three of our children are with Christ: it is our desire they should go to God, lest they should, in remaining in the world after we are gone, have been led astray by the wickedness of man. It is just that we should love you, because it was through your missionaries we and our children heard of the salvation of God given to the world in Jesus Christ. I pray to God for all parts of the world that they should become Christ's, and for you also who loved us, the smallest people, in Christ Jesus our Lord. I rejoice on account of your thoughts of love which you are now bearing towards us in Christ our God and our Saviour.

"This is all, from your loving friend,

"CHARLES TAURUA."

The next is from a respectable chief and valuable Christian teacher, who, during the trying period of Heké's war, continued strictly loyal. His stedfast refusal to carry arms against the government exposed him to threats of vengeance from his own people; but with Christian intrepidity he braved the storm, thinking it better, if such were the will of God, to suffer for well-doing than for evil-doing; and he was mercifully preserved from injury.

"*Kaikohe, July* 14*th*, 1849.

"Loving Fathers,—Your love comes to us through the love of Christ. Your letter of love has reached us; it has lain before me, it has been in my hand, been seen by my eyes, been read by my voice, and its contents have sunk into my heart. By me it cannot be said (as well as by you) that I have been finally delivered from the sins of the flesh, the world, and the devil; but when these evils are presented to me they rouse my strength (of indignation), and my thoughts start up to Christ. I will now give you some account of my journeying to different places where I go to visit those families who are living apart from the love of God. When I arrive among them and hear their worldly and superstitious conversation, it is as though a sharp-pointed bramble-bush were passing through my ears; but when I look at them, love arises in my heart and I speak the word of God to them, but it is with a sorrowful heart. Some of them will converse with me on the subject, some will agree with what has been said, some will turn away, and others will disbelieve and controvert my words; this saddens me. I have also another word to say to you, the elders of the Church, and that word is, that you will continue to lift up fervent prayer to God for us at all times.

"Pray that we may be strengthened while living in the midst of so much evil; pray that we may be enlightened in the midst of so much darkness; pray that our foolish hearts may be divinely taught; pray

also that we may stand fast, that our feet may not slide, and that true faith may be increased within us. It is my desire to rejoice with them that rejoice, and to weep with them that weep. I rejoice on account of the sheep which have been selected and gathered in, and sorrow after and pray for those which are still to be gathered in; for Christ has still other sheep amongst the tribes of the earth.

"One word more, which is, that you will give your whole hearts to prayer to God in our behalf, that he may continue to give his Holy Spirit, in order that we may possess light when we go among our friends who will not listen to the truth; that he, the Holy Spirit, may make the word sharp, and cause it to sink down and become fruitful in their hearts. Pray that the influence of the Gospel may increase; then we will all rejoice together.

"From your loving friend,

"WILLIAM WATIPU."

East-Indian Missions.

The following translation of a memorial in the Tamul language, addressed to her Majesty Queen Victoria, by the native Christians gathered together from amongst the heathen in the Tinnevelly district, is of deep interest and importance. It is another convincing proof, if such were wanted, that missionary efforts do not endanger the stability of our Indian empire; but that, on the contrary, they strengthen and consolidate its foundations. The natives of India, as they are evangelized, become identified with us in the

profession of a common Christianity; they are enabled to appreciate the blessings of a well-regulated government; and the once estranged Hindu is transformed into a loyal subject of the British Crown.

"To her most gracious Majesty Victoria, by the grace of God Queen of Great Britain,—

"We, native Christians of the province of Tinnevelly in the English dominions, who, by means of the Society for the Propagation of the Gospel in Foreign Parts, and the Church Missionary Society, have embraced the Christian religion, in number about 40,000 persons, presume to approach the feet of your gracious Majesty, with all humility and reverence, presenting this humble memorial.

"We desire to acknowledge in your Majesty's presence, that we, your humble subjects, and all our fellow-countrymen placed by the providence of Almighty God under the just and merciful rule of the English government, enjoy a happiness unknown to our forefathers, in the inestimable blessings of peace, so essential to our country's welfare. Even the most simple and unlearned of our people, recognizing this, declare the time to have at length arrived when 'the tiger and the fawn drink at the same stream.' Impelled, therefore, by the gratitude we feel, we humbly acknowledge it to be our delightful duty heartily and incessantly to beseech Almighty God, the King of kings, 'to endue our gracious Queen plenteously with heavenly gifts, to grant her in health and wealth long to live, to strengthen her

so that she may vanquish and overcome all her enemies, and finally, after this life, attain everlasting joy and felicity.'

"Incalculable are the benefits that have accrued to our country from the English rule, and in addition to the justice, security, and other blessings which all in common enjoy, we who are Christians are bound to be more especially grateful for having received, through the indefatigable exertions of English Missionary Societies, the privilege of ourselves learning the true religion and its sacred doctrines, and of securing for our sons and our daughters, born in these happier times, the advantages of education. Many among us once were unhappy people, trusting in dumb idols, worshipping before them, and trembling at ferocious demons; but now we all knowing the true God, and learning his holy word, spend our time in peace, with the prospect of leaving this world in comfort, and with the hope of eternal life in the world to come. And we feel that we have not words to express to your gracious Majesty the debt of gratitude we owe to God for his bounteous grace.

"Knowing that many among our Hindu countrymen, both male and female, though still heathen, are beginning to read our Bible, and inquire about the true religion, we take comfort in the hope that the Lord will vouchsafe to them his saving grace, and in future also, as hitherto, will hear the prayers of his faithful children throughout the world in their behalf.

"We have heard with much sorrow that there are, in these times, in many of the kingdoms of Europe,

revolutions and sanguinary wars; but we have heard also with the greatest joy, that in happy England peace and prosperity prevail, and that the income of the Missionary, Bible, and other Societies has been constantly on the increase. We firmly trust that God will overrule all events to the advancement of truth and peace, and will grant to many nations, and to the whole world, the same genuine knowledge and happiness which have been granted unto us.

"Our countrymen who behold the magnificent bridges building by the English, the avenues of trees planting by them along all our roads, and the vast number of boys and girls, children of Christian, heathen, Mahomedan, and Roman Catholic parents, learning, gratuitously, both in Tamul and English, at the expense of English Missions, repeat their ancient proverbs, and say, 'Instruction is indeed the opening of sightless eyeballs,' and 'The father who gives no education to his child is guilty of a crime;' and especially when they behold among Christians, girls and aged men and women learning to read the word of God, they exclaim, 'This truly is wonderful: this is charity indeed!' Surely then we, who enjoy those inestimable blessings, under a Christian government, are, above all our fellow-subjects, bound to acknowledge to your gracious Majesty our obligations to be at all times unfeignedly thankful for them. And we would also entreat, with the confidence and humility of children, that your Majesty, agreeably to the words of holy writ, 'Kings shall be thy nursing fathers and queens thy nursing

mothers,' will still graciously extend to us your care and protection.

"We add, also, our humble and fervent prayers that Almighty God will bless your Majesty's gracious consort the Prince Albert, your Majesty's son and heir the Prince of Wales, and all the members of the Royal family, and ever bestow upon them all happiness and prosperity.

"Thus, with deepest reverence,

"Your Majesty's faithful subjects,

"and most humble servants."

(Here in the original follow the Indian names of the writers.)

Answer to the Jubilee Letter.

"My Lord and rev. and honoured Sirs,—We, the native Christians connected with your Society's Mission at Agurparah, near Calcutta, have been favoured with a copy of your Society's most affectionate letter, addressed to us, as well as to native Christians in other parts of the globe, 'who have been called by God out of darkness unto light, and have been brought from the bondage of Satan, unto the fold of his dear Son,' through your Society's instrumentality.

"We beg to record our deep sense of gratitude to your Society for the most inestimable and spiritual blessings which your Society has been happily instrumental in conferring upon us in the benighted land of our fathers. You and we are natives of countries which are separated from each other by boundless seas and oceans; we have never seen each other face

to face, there are no natural ties to bind us together, and yet your anxiety to promote our temporal as well as our spiritual well-being, is beyond all description. The contemplation of it leads us to magnify God, and to humble ourselves before him, for thus uniting all his people, in whatever clime or region they might dwell, by 'the golden chain of Christian love.'

"We are also thankful to say, that we feel it to be our bounden duty to be zealous for the conversion of our countrymen who live in the world without God and without hope; and it is our prayer that we may be found faithful in the discharge of this heaven-imposed duty.

"With sentiments of profound respect, and Christian love and gratitude, we have the honour to be,

My Lord, and reverend and honoured Sirs,

Your most obedient and very humble servants,

&c., &c.

In 1816, the Rev. J. Hough, chaplain to the East India Company, arrived at Palamcottah, and the languishing state of Christianity in the province soon attracted his attention. He was a man of true missionary spirit, and we might borrow part of Bishop Wilson's portrait of Corrie, to describe a main element in the character of this indefatigable benefactor of Southern India. "He united in an eminent degree the missionary and the chaplain. He gave himself so early and so assiduously to the cultivation of the language (Tamul), that he was a very superior scholar in it. He had a missionary's

heart. Wherever he resided as a chaplain, he founded and sustained missions. He was the parent of the Church Missionary Society in Tinnevelly, "the centre of union, the soul of its operations." His care was directed in the first instance to the improvement of the mission of the Society for Promoting Christian Knowledge, under whose countenance Schwartz had laboured, and which had not been transferred then, as it was in 1826, to the Society for the Propagation of the Gospel in Foreign Parts. Some Christian villages remained, and a Christian population scattered among the heathen; but it was eighteen years since they had been visited by any European missionary, and the Christian character of these nominal converts had sunk very low. However, under the Divine blessing, the zealous chaplain was enabled to do much toward restoring order, and infusing life amongst these humble communities. In 1817 he could report the number of Protestant Christians at 3000, and that in two villages not an idol nor an idol-temple was to be seen.

The hopefulness of the work at this period, and the wide providential openings for its extension which remained unoccupied, even after all other previous resources had been made available, induced Mr. Hough to lay the urgent claims of the district to a larger number of evangelists before our Society. His own health began to show the effects of an Indian climate, and he urged the corresponding committee at Madras to assist him in strengthening and extending his labours, by sending him at once an

European missionary. Accordingly, in the year 1820, the Rev. C. T. E. Rhenius, who had laboured for six years previously at Madras, and the Rev. B. Schmid, were transferred to Palamcottah. For ten years Rhenius had at no period more than one co-adjutor at the same time; but he was a missionary of singular and eminent gifts. The Gospel began to penetrate into some of the villages in the northern part of the province, which had been previously inaccessible; there was a manifest movement amongst the population generally; several spots of land had been purchased for the formation of Christian villages; an extensive system of native agency, through the ministration of catechists, had been organized; and at the close of the year 1829, the numbers reported as under Christian instruction reached 6000, of whom nearly 1000 had received Christian baptism.

The Tinnevelly mission was blossoming forth with all the promise of an abundant harvest, when a check arose from a quarter whence it had been little anticipated. In the midst of this success, a snare had been spread by the enemy who "watches for our halting," which had well-nigh turned our rejoicings into sorrow and reproach. Mr. Rhenius was by birth a Prussian, and had been brought up as a member of the Lutheran Church of Germany, in which he also received holy orders. For a time he made the Book of Common Prayer the basis of his ministrations to the natives, and performed the English services in the church at Palamcottah, just

as an English clergyman, for the benefit of the Europeans at the station. Gradually, however, he imbibed the objections felt by Dissenters against our Church, and circumstances from time to time appeared to have deepened this unfavourable impression on his mind. It was his desire to build up the native converts in the mission rather according to the Lutheran form of Church government, than the episcopal. His great activity, diligence, and perseverance, prompted by an ardent love for souls, and accompanied with a remarkable power of influencing others, together with the self-denying labours of several coadjutors likeminded with himself, had been largely followed by the Divine blessing; for after fifteen years of labour, he had the satisfaction of seeing more than 10,000 natives, men, women, and children, brought under Christian instruction, including a large body of native teachers, chiefly trained by himself, who were labouring among these converts as catechists and schoolmasters under the direction and control of himself and brother missionaries. Five or six of these catechists were considered by Mr. Rhenius to be men worthy of ordination; and the Church Missionary Society was quite willing that they should be admitted to holy orders. Then arose a question of vital importance to the future welfare of the infant church of Tinnevelly. Mr. Rhenius wished to ordain these men himself, according to the order of his own Church, and pleaded *the practice of the missionaries of the Propagation Society in Tanjore*,

as a precedent, who had themselves ordained natives before the episcopate in India had been established. To this proposal the Church Missionary Society, honestly attached to the Church of England from its very origin, could not, of course, consent, there being now a bishop of our own Church in India. They did not, however, require the ordination of these men by the bishop, but simply refused Mr. Rhenius's proposal to have them ordained otherwise. All attempts at negotiation failed. Mr. Rhenius withdrew from the mission, taking with him all the German brethren, and at least one-third of the native congregations; and determined to carry on an independent mission in Tinnevelly or its neighbourhood. The details of this painful and anxious crisis will be found in Mr. Pettitt's Narrative lately published, a work full of interesting and important information, from which the materials of the present paper have been to a great extent derived, and to which we gladly direct our reader's attention for a full and comprehensive record of the progress of missionary efforts in the Tinnevelly district. It was an anxious and trying time. One false step might have produced irretrievable consequences; but so signally did He who heareth prayer overrule and guide the proceedings, that the mission was preserved to the Society. The younger missionaries were enabled, amidst much distraction, to persevere in the training of those converts who still adhered to us; and not long after the death of Rhenius, in 1838, all were again

happily reunited. A tablet erected to his memory in the church that he had built at Palamcottah, which testified to his "exemplary zeal and devotedness" as a missionary—which all were ready to recognize, though they deplored his error of judgment—cemented and perpetuated the reunion. The seceding missionaries were welcomed back; the son of Rhenius became a missionary of the Society; his widow was again received by them, and the re-combined action of the brethren long estranged manifested more than its old energy. "The 126th Psalm seemed," says Mr. Pettitt, "as though it had been written expressly for us: 'When the Lord turned again the captivity of Zion, we were like them that dream. . . . Then said they among the heathen, The Lord hath done great things for them;' and we responded, 'The Lord hath done great things for us; whereof we are glad.'" The designs of Satan were defeated by the good hand of the Lord. The mission had survived the shock, and progressed in all its departments more steadily and soundly than ever.

We wish that we had space to record the other fiery trials which tested the reality of the work in Tinnevelly. In 1841, a system of organized opposition was set on foot to stop the progress of Christianity, and the heathen banded themselves together into a *Viboothi Sangam*, or *Sacred Ashes Society*, to prop the tottering fabric of heathenism. The *Viboothi* is a mark made by the ashes of sandal-wood or cow-dung, which the heathen trace on their

foreheads, arms, or breasts, in honour of the god Siva, and its adoption by our converts is considered a sign of apostasy. These ashes were to be the pledge of the faithfulness of those who still adhered to idolatry, and the token of abjuration of Christianity in any whom they might seduce from the faith.

In 1845-46 another convulsive effort was made to extinguish the light of truth. In the Nulloor district at least 3000 persons had connected themselves with the mission within fifteen months. These numerous secessions alarmed the adherents of heathenism, and a bitter persecution reigned, accompanied by many violent outrages on the persons and property of the Christians. It was a period of searching and sifting trial, in which, if some proved faithless and unstable, many took joyfully the spoiling of their goods, and rejoiced they were counted worthy to suffer shame for their Saviour's name.

But no weapon formed against the Church there prospered. The burning bush was not consumed. The late Bishop of Madras could testify, in 1845, that since his previous visitation, five years before, he had reason to believe that 18,000 souls had been added to the Church.

And still the work goes on. In many of the districts a single missionary has received several thousands under Christian instruction, admitted a large portion of them to baptism, and welcomed hundreds to the table of the Lord. There are Benevolent Societies; Church Building Societies;

Book and Tract Societies; and a Bible Society; while Christian edifices, churches, prayer-houses, and schools, amounting now to 552, are dotted over the whole province. Amongst others, Mengnanapuram has its church, which holds, from Sabbath to Sabbath, 1000 worshippers; and its spire, like that of Palamcottah, will soon, it is hoped, become a landmark and beacon of hope for many miles round. The Rev. John Devasagayan, admitted to holy orders in 1832, by Bishop Turner, has the happiness of seeing his son walking in his steps as an ordained minister of the Church of England.

A system of inspecting catechists, first organized by Rhenius, brings the whole of the Christianized population under the regular and careful supervision of the European missionary. Candidates for baptism are tested as to their sincerity, before admission to that sacred ordinance. Confirmation is as solemn and profitable a time for thought and preparation as in any English parish.

The last half-yearly statistical returns of the mission, ending December, 1850, have just reached us, and the tables are most encouraging. In the eleven districts, superintended by twelve European and two native clergy (exclusive of the recent ordinations), there are 452 native agents, catechists, readers, schoolmasters, and schoolmistresses. The number of baptized persons is 13,518, and 11,034 are under instruction, making in all, 24,552. There are 6682 children in the schools, one-third of whom are girls, and as many more the offspring of heathen

parents; while the roll of communicants contains no fewer than 2743 names.

To sum up all in the emphatic language in which no mean judge who has lately visited it—the eminent Dr. Duff, of Calcutta—lately described to the Committee his impression of the Tinnevelly mission:—"A visitor is struck with the thoroughness with which the missionaries superintend all details, and would notice an earnest workingness in the whole."

We must, however, refer our readers to Mr. Pettitt's book for the details of the trials and triumphs of past years. In studying that narrative, they will realize what missionary work is; they will identify themselves more with the joys and sorrows of the evangelists of Southern India; and their prayers and their thanksgivings will be more earnest, constant, and definite on behalf of that vast heathen population which, even now, occupies the larger towns and nineteen-twentieths of the provinces.

One of the most prominent tokens of the Divine blessing resting on the mission, we must dwell upon before concluding—the fact of the many villages in Tinnevelly, which contains a population wholly and exclusively Christian, from which caste and devil-worship and heathenism are, we trust, banished for ever. In 1817, as we saw, Mr. Hough could only record that two such existed. Their number now reaches 445. Much was done toward organizing these Christian communities, through the agency of

an institution called the *Dharma Sangam*, or native Philanthropic Society, "the chief design of which was the purchase of villages or land to form them, as a refuge for those who were persecuted, and not allowed by their heathen neighbours or landlords to build a place of worship for themselves." Such, for example, are Nulloor (Good town), Suvisesha-puram (Gospel village), and Kadatchapuram (Village of grace), over which the Rev. John Devasagayam exercises the pastoral office. Others were transferred at once from heathenism by the voluntary accession of the entire population to the ranks of the Christians."

On entering one of the happy hamlets, you would almost forget that you were in a pagan land. Beneath the shades of cocoa-nut trees sit native women, spinning their cotton, and singing Tamul hymns, translated from the German by Fabricius, a fellow-labourer of Schwartz, to the motion of their wheels. To a Hindu female, Christian education is almost "a transmission from irrational to rational being." Sprightly gentleness of character, with a strong disposition to confide, gracefulness and timidity of manner, combined often with elegance of form, and an engaging countenance, are thereby rescued from a wild thoughtlessness or dulness of ignorance, to sparkle with intelligence, and to exhibit the power of Divine truth, reproducing, in some measure, the original idea of woman's creation." Instead of falling down before those uncouth monsters whom a depraved imagination has invented as the deities,

they are now taught to worship the Father of Spirits, whose glorious perfections constitute our peace and joy. *The idols have been built into the foundations of the place of Christian worship, or form, perhaps, the door-step on which the converts daily tread.* Cleanliness and order, and a manifest change of aspect and demeanour, which even a stranger cannot help noticing, have superseded the degradation and misery of the hovel of the heathen shanar. There is the one husband with the one wife; there is the baptized child learning its first and indelible lessons at a Christian mother's knees. The tyranny of caste is being gradually overthrown; and men, who once regarded each other with contempt and hatred, now share the offices of brotherhood and love.

Surely to witness such a scene as this, must call forth in any Christian heart emotions such as swelled the breast of the late Bishop of Madras, when, on the 11th September, 1845, he laid the first stone of the church at Asirvathapuram. He says, "After that the congregation had sung a Tamul hymn to an European air, I spoke to them, with tears in my eyes, and thankfulness in my heart, on the subject which had called us together. Would that the friends and opponents of missions could have been present! I have not the slightest desire to be 'picturesque' in my description of what I see in Tinnevelly, but am, on the contrary, very anxious to avoid any language that might be misconstructed into overpraise; *but there was a simple*

reality about the scene before me, which made my heart run over. There stood a crowd of native Christians, of whose Christianity there is no more doubt than of our own, and of whose sincerity, as of ours, there is but One able to decide, but who evidently took a deep interest in what was going on; and there stood, among the other ministers of Christ who were present, the venerable *John Devasagayam*—he is sixty years of age, and has been labouring, as a teacher of the Gospel, from before the days of Bishop Middleton—a pure native, and as pure a Christian as ever looked 'unto Jesus,' and to him only, as 'the author and finisher of our faith.'

"This, too, is but a scene with many a parallel in Tinnevelly. Here are fields white indeed to the harvest; and there is but one step further which would complete the transition of these villages from mission stations into Christian parishes. Let them only receive native pastors, brought up amongst themselves, speaking their own native tongue, wearing their own native dress, habituated to their own native mode of life, as far as it is not distorted by heathenism—*in short, an indigenous ministry for an indigenous flock, which might nurture and propagate Christianity, even if India ceased to be England's, and which may now at once set free the European Evangelist to pursue his glorious and apostolic work of incursion on the unbroken ranks of idolatry and superstition. Our aim is not to Europeanize the Asiatic, but to naturalize Chris-*

tianity in Asia; and the noblest triumphs of missions in Hindustan would be to have planted the Gospel there, not as a feeble exotic, depending on foreign influences for its protection, but to see it thoroughly acclimated, and assimilated to the soil.

"And, on a small scale, we trust that this is being granted us in Tinnevelly. God is giving us the commencement of such a ministry there. . . . .

"Nearly thirty missionaries were gathered together at the bishop's visitation, at Palamcottah. It was a time of great harmony, earnestness, and spiritual joy. They were assembled to witness the ordination of no fewer than five native catechists, students at the Palamcottah Institution, whilst they joined in admitting to priest's orders the Rev. Jesudasen John, a native clergyman of the second generation, as well as the Rev. Jacob Chandy, T. Clark, and four other deacons. At the early morning service of the 2nd February, the Rev. John Devasagayam addressed a very stirring and affectionate exhortation to his future brethren in the ministry—a veteran soldier teaching those who were just girding on their armour how to war the good warfare. The ordination sermon, preached by the Rev. G. Pettitt, who was then visiting the scenes of his former toils and mercies, was forcible and appropriate. After which, Paramanantham, Abraham, Muttooswanii, Mathurentiram, and Seenivasagum were admitted to the holy order of deacons; and we hope, ere long, to hear they have been located as pastors over some of those Christian villages which we have been

endeavouring to portray. Everything, throughout the visitation tour, was in keeping. The crowd of earnest and intelligent worshippers; the replies, in doctrine and history, of numbers of catechists and schoolmasters; the proficiency of the schools; the seriousness of the candidates for confirmation and for orders, all united their testimony to the reality, depth, and extent of the work."

Missions in North-West America.

These were commenced in 1820, by the Rev. John West, who, while discharging his duties to the Hudson's Bay Company, interested himself deeply in the native population's welfare. The first missionary of the Society, the late Rev. D. T. Jones, proceeded to the Red River in July, 1823, and was joined by the Rev. W. Cockran, in the autumn of 1824. In July, 1826, Mr. Cockran writes,—

"I have not found any of the Indians of the Red River anxious to learn the things which belong to their souls; the whole of their thoughts appear to be occupied about the things of the body. Their principal inquiries are, What shall we eat? What shall we drink? and How shall I get a blanket? I have never heard any of them asking, What shall I do to be saved? But though they are careless about the Gospel, they are by no means inimical to it; only they seem to think that their own superstitions will do a while longer. They often say that they would like to learn to worship God as we do;

but they generally promise to begin at a future period."

From amongst the Indians who had intermarried with Europeans, several were brought under the influence of the Gospel; but the unmixed natives continued to stand aloof. It was not until July, 1831, that Mr. Jones found himself enabled to use the following language of encouragement respecting them:—

"A spirit of inquiry is evidently increasing among the Indians, particularly those of the low country. Many of them say they will come and settle next year. Connected with this feeling on their part, I do not mean to say but that a desire of amending their temporal concerns enters largely. On this subject we say to them, that as to their settling or not settling, we have nothing to do; but that we are on the spot, ready to afford instruction, as far as we can, to all. There have been pure Indians—one man and nine women—baptized during the year, upon a long profession of love to God and faith in Christ. Some others we expect to admit soon. Though this number is small, it is encouraging. We trust we shall see greater things than these. There was a time when I should have considered this an abundant reward for a life spent in the service, but now I desire still more. Time is pressing; men are dropping into eternity; Satan is at work. Surely, then, this is no time either to rest on one's arms, or to be satisfied with present attain-

ments. May the Lord pour out His Spirit upon us, and may our diligence increase."

This hope continued to increase in brightness. In July, 1832, Mr. Jones again says,—

"I have for the last eight months preached through an interpreter, to a congregation of seventy or eighty Indians, whose regular attendance, devout attention, and extreme desire to learn, afford every encouragement to proceed in the strength of the Lord. For several years many Cree Indian families, from between Hudson's Bay and Cumberland House, have been drifting to the settlement, having connexions here among the half-castes and others. Last summer brought in about ten families; and, among them, some very old men, one of whom told me, when I questioned him on the subject, that he had left his own country because he had heard that One from above had come to this world to save the souls of men, and he wished to learn something about Him."

In this year, the Indian settlement was commenced. In temporal and spiritual things the missionaries found much to obstruct them in their efforts. Mr. Cockran writes, in his journal of Dec. 11th, 1833 :—

"To-day we opened a weekly meeting at the Indian settlement, for the benefit of the adults, in which we read and explain the Word of God. There are only a very few who have a disposition to attend. Some have two or three wives; others are conjurors.

The former are averse to restraint, and therefore keep out of the way of instruction. The latter pride themselves in their art, and are persuaded that if they come to hear the Word of God, the knowledge of it will depart from them. However, as 'faith cometh by hearing, and hearing by the Word of God,' I considered it safest to embrace the first opportunity, trusting that God will bear testimony to the Word of His grace, and make it mighty, that it may overturn those strong prejudices which the devices of Satan and an evil nature present against it. Every successful step which we take, however short, is a cause of gratitude. We turn ourselves round, and our sympathies flow into the surrounding desert, where our brethren are perishing, the slaves of Satan, on every side; but in the centre, God, out of infinite mercy, has hid a little leaven, which is gradually increasing, and which he undoubtedly intends to operate as the leaven of the whole lump."

The hope expressed in that last remark has been remarkably verified. The leaven began to penetrate the mass. Through the long process of difficulty and trial amongst the Indians of the Red River, preparations were being made for the shedding of a naturalized seed, whose growth should be rapid and encouraging. About the year 1839, the same time in which Sierra Leone began to mature toward the seed-bearing season, and in which the dark districts of New Zealand began so wonderfully to open, a cry for help was heard from the Indians, at a point five hundred miles distant from the Red River,

where a missionary never had been, and *Henry Budd*, the Indian catechist, went forth to the help of his countrymen at Cumberland station, in 1840.

Strange Indians occasionally visit the Indian settlement at the Red River; amongst others, some from Cumberland House. Eventually they established themselves there, and with broken, yet joyful, hearts received the hopeful consolations of the Gospel. The Indian, awakened himself, becomes acutely sensible of the necessities of his relatives and friends. So it was with the Cumberland Indians at the Red River: they did not forget the friends they had left behind in heathen ignorance. They communicated with them in various ways; sometimes visiting them, at other times sending messages, until, in answer to their prayers, a desire for Christian instruction was awakened.

The cry for help having been made, it became necessary it should be attended to with as little delay as possible. If the opening had not been filled up by us, the Roman Catholics were preparing to avail themselves of it, a priest having already been selected at the Red River for the purpose; and accordingly, Henry Budd, a Christian Indian, a native of Cumberland district, and acquainted with the Cree language, was appointed to commence the work. It is remarkable that he was one of the two Indian boys entrusted by their parents to the care of the Rev. John West, in 1820: one, the son of Withaweecapo, received at York Factory, and this other obtained at Norway

House—one of the first of his race consigned to a missionary's care, and now the first to be employed in direct missionary work amongst his countrymen. He had been for the space of four years discharging the office of schoolmaster at the Upper Church, and had given general satisfaction. The experiment was of a deeply interesting nature. It was about to be ascertained whether an Indian could with propriety be so employed; whether his spiritual and intellectual qualifications would be found in such proportion to the undertaking, that the difficulties and responsibilities connected with it would not overcome him.

The prospective difficulties were indeed considerable. The character and habits of the heathen Indians presented in themselves a formidable obstacle. "Their indolent, wasteful, and erratic habits are hostile to the spread of Christianity and civilization. Famine often drives them from place to place. The chase is always precarious, one week they will have superabundance, and the next absolute want. The Indian seeks only the gratification of his sensual passions, and takes the shortest and easiest path to accomplish his wishes. How he may command the object of his wishes quickly and with little toil, without any regard to future consequences, is the sole occupation of his thoughts. He steals upon his prey by cunning, and takes away its life by cruel violence. He is thrown into an ecstasy on beholding the flowing of the blood, and the writhing

of his prey in the agonies of death. Thus deceit and cruelty are the component parts of his character."

Moreover it was apprehended, that considerable difficulties would arise at Cumberland station with reference to food. Doubts were entertained as to the possibility of raising any grain crops there on which dependence could be placed, and consequently that the main supplies would require to be forwarded from the Red River. Even if the soil were better than it was expected to be, still, with Indian hands, to bring it into cultivation was a laborious task, requiring unconquerable perseverance. The Indians, in their natural state, have little taste for cultivating the ground, and are averse to the hard labour which it requires. When the school children of the Indian settlement were employed in agricultural labours, their parents came and said to the missionaries, "We sent you our sons that you might teach them to say prayers, but you are making slaves of them; we will take them away if you ask them to do anything but say prayers." Even when this disinclination is so far overcome, that the Indian is persuaded to begin, still he is likely to be discouraged, and to give it up as useless labour. Thus a complication of difficulties seems to present itself. The indolent habits of the Indian, the discouragements attendant on a commencement of tillage, drive him away in search of food, by fishing or the chase, to a distance from the missionary, and thus place him beyond the reach of that Gospel, which,

in the renewing of his mind, and the accomplishment of a Divine change within, can alone prevail to the surrender of old habits and associations.

Such was the work to which the Indian catechist went forth, an humble instrument for a difficult undertaking; yet if, under a deep sense of his own insufficiency, relying on the power of God, not the less likely to be employed by Him, who is often pleased, by weak instruments, to accomplish remarkable results. On the morning of June 22nd, 1840, when the boat was loaded, and all ready for their departure, the Rev. J. Smithurst addressed to Budd and his wife a few words of encouragement, urging upon them the importance of the undertaking, and entreating them to seek the Divine guidance in fervent prayer, relying entirely upon the Holy Spirit for strength and assistance. "I pray," he adds, in his journal of the above date, "that God may bless our brother Budd and family, and conduct them in safety to their destination, and make them a blessing to the poor Crees." It is with thankfulness to God we have to record that this prayer has been abundantly answered.

His first interview with the Crees was not of an encouraging character. A large number of them were met at the Grand Rapids of the Saskatchawan. They were in the middle of their grand conjuring feast, and seemed little disposed to listen to anything on the subject of Christianity. Some said they wanted no missionaries; others, that when they came to Cumberland, they would call and see.

On arriving at his destination, Budd found three Indian families, from whom he received the promise of ten children to teach; and, about two months afterwards, we find him with an attendance, on Sundays, of about thirty-five persons, of whom twenty-four were children, most of them being very fond of learning. The man was now fairly in his work, and strength was given him to grapple with it. "The importance of the work," he says at this period, "I see more and more daily, as well as my own insufficiency for its performance. Oh, that the influence of the Holy Spirit may be poured out upon me, that I may be made more zealous, more active, and more successful in the missionary cause!"

In 1842 Mr. Smithurst proceeded to visit Cumberland station. After twenty-six days' voyaging, they came in sight of the station on the 25th June, precisely two years' lapse from the departure of Budd from the Red River. "It appeared like an oasis in a desert: the school-house in the centre, Mr. Budd's house on the south side, and the children's house on the north." The particulars of that visit we shall not enter upon: they may be found in that deeply-interesting little book, "*The Rainbow of the North.*" It will be enough to state, that the result of the missionary efforts which had been carried on during the preceding two years, were in the highest degree encouraging and satisfactory. On entering the school-room, where the adult candidates for baptism had assembled, our missionary

was quite astonished to see so many, and began to fear that they could not be sufficiently aware of what they were about to undertake; but a searching examination of each individual convinced him to the contrary. In speaking of their past lives, and the delusions under which they had laboured, the Indians were deeply affected; "their hearts," to use their own expression, "were so sore, that they were ready to break in pieces." At the same time, with a simple faith, they looked to Christ as their Saviour, and stated their determination to trust entirely to him. On that occasion, thirty-eight adults, with forty-nine children and infants, were baptized. This, too, had been accomplished, notwithstanding the opposition which had been experienced from the chief. Yet this man, before Mr. Smithurst's departure, smoked with him the calumet of peace, and acknowledged that he should not be surprised if the Indians went over, one by one, to Christianity, until he was himself left alone. "Indeed," he added, "I will not say but I may yet come to you."

After Mr. Smithurst's departure the work continued to progress; new candidates for baptism placed themselves under instruction, and the growing importance of the station rendered a resident missionary necessary.

The arrival of the Rev. J. Hunter, on the 26th September, 1844, was a joyful event to Budd and his Christian Indians. They had been anxiously expecting him, nor would they leave for their

hunting-grounds until the arrival of the fall-boat, by which it was hoped that he would come. As he landed from the boat they crowded round him to bid him welcome, and from their manner and address Mr. and Mrs. Hunter immediately perceived that they were surrounded, not by heathen, but by Christian Indians. There were thirty-one adult candidates for baptism. The deep emotion of many of them when under examination indicated the work of God within. They came up "for baptism by households, and a most interesting and delightful scene it was to see the father and mother with their children approaching together. All was breathless attention; many a tear was shed, and old and young appeared to be affected."

As yet, however, no attempt had been made to form a settlement, and very little had been done in the way of tillage. Mr. Smithurst, when at the station, had marked out some lots, and one Indian had prepared wood, but no house had yet been built, and the Indians continued to dwell in tents. On an island, distant about half a day's journey, they had planted potatoes, but had not sown any barley or wheat. They had been told by the heathen Indians and the few from amongst them who had joined the priest, that no clergyman would be sent, and that it would be useless for them to build houses or cultivate the land.

Later despatches enable us to present the station in one more interesting period of its history—the first visit of a bishop to this remote branch of our

missionary work, the opening of the new church, and the confirmation of the baptized Indians.

Great exertions were made to get the church and other arrangements in readiness before the bishop's arrival. He was true to his appointment. On June 19th, 1850, he left Norway House, where the Council of Rupert's Land were sitting, and passed Sunday, the 23rd, on the table land over the Grand Rapids of the Saskatchawan. About forty Red River Indians were found encamped at this place, who formed a congregation in the wilderness. "We were all anxious," writes the bishop to the Society, "to reach the missionary station before the following Sunday, and, by the good hand and blessing of God, we reached the Pas, and landed at the parsonage-house just as the sun was declining in the west on Saturday evening. It was the very moment I could have chosen for my arrival, and for my first sight of the spire of the pretty church which stands erected there through your benevolent exertions. Not half an hour before, Mr. Hunter had said that he was now quite ready for me at whatever moment I might arrive. Scarcely had he said so, when our boat was announced, and the flag immediately raised, which was the first object I discerned before we made the last turn on the river, so as to catch sight of the church and house."

The next day (Lord's Day), June 30, the new church was opened for Divine Service.

"The Bishop," says Mr. Hunter, "opened this, the first Church of England beyond the Red River

settlement, built in the wilderness, in connexion with this mission, and purely among the aborigines; and here we had a congregation of natives, who for the first time entered a *church;* and if our dear friends could have seen the devout and reverential manner in which they joined in the services, and repeated the responses, they would have thought that they had been accustomed to the ordinances of the sanctuary from their earliest infancy. Five years ago, and there was no mission-house or church at this place; but God has so blessed our labours, that this day we enjoy both."

The bishop describes the church as occupying so conspicuous a position, that it cannot fail to attract the eye. May it prove in this respect a suitable type of that fabric of living stones, built on the foundation of the Apostles and prophets,—Jesus Christ Himself being the chief corner-stone. May the Christian profession of our believing Indians be beautiful and conspicuous in its consistency, and be the happy instrument of attracting many to Christ.

The confirmation was held on July 5th (Friday). The service was read in Cree by Mr. Hunter: the bishop delivering an address before and after the confirmation, from Joshua xxiv., taking the 21st verse before, and the 22nd after the confirmation. He also read the Confirmation service in Cree remarkably well, to the astonishment and delight of the Indians. His own narrative of the proceedings of this day, and of the subsequent Sunday, is very interesting.

"All the preparation of the week had been directed toward the confirmation. Each day I have seen and examined many. I took them in parties; started with the Catechism, the Lord's Prayer, or the Belief, or the Ten Commandments, in Cree; and then I diverged, and asked them questions, which it was impossible to have imagined would be put. This tested their knowledge and practical acquaintance with the truths of the Bible; and again and again I said to Mr. Hunter, that I was surprised at their intelligent and experimental acquaintance with our holy faith. Two were from Lac-la-Ronge, and they evinced an equal amount of knowledge, and fully as deep piety as any of the others. I believe them to be as far advanced at Lac-la-Ronge as at Cumberland. It was my happy privilege to confirm 110 on Friday, July 5th; and, to do so, using over them, two by two, the beautiful prayer, 'Defend, O Lord,' &c., in the Cree language. It was a beautiful and stirring sight. The interior of the church is pretty; and they came up very reverently and devoutly, and knelt in prayer before the communion rails, and then retiring to their places, joined, after all had been confirmed, in the remainder of the service, the prayers of which were all offered up in their own tongue. Indeed, the thing which most struck me at Cumberland, was the way in which the Indians join in our liturgy. Mr. Hunter reads the whole service, morning and evening, in Cree. In the Confession, the Lord's Prayer, and the

Litany, they all follow; if he but give the first word, they carry it on throughout themselves.

"On Sunday, July 7th, we met to commemorate the Saviour's dying love at His own table; in all, fifty-four communicants,—as far as man may judge, simple-minded and humble believers, with a deep sense of sin, and a lively conviction of Christ's great love."

Mr. Hunter adds,—

"In the afternoon I read prayers in Cree, and Mr. Henry Budd preached from Matt. xiii. 16, 17, "But blessed are your eyes, for they see; and your ears, for they hear," &c. The text was well chosen; and it would have rejoiced the hearts of the friends of the Society could they have been present at that service, and heard their native catechist, the first-fruits of their labours in this mission, address his countrymen in words solemn, appropriate, and eloquent, and, at the same time, with much affection and feeling. His lordship was much pleased with Mr. Budd's style and manner, and intimated that he hoped to ordain him deacon at Christmas next."

The next morning, after family prayers, the bishop left, and before embarking, the Indians collected round him on the beach, when he addressed them for a short time. Afterward they sang a hymn in Cree, and united in offering up the Lord's Prayer, the bishop concluding with the blessing in the native language, and, after shaking hands with them, pro-

ceeded on his return to Red River. He was accompanied by Henry Budd and his eldest son, and the eldest son of James Settee, the Indian catechist at Lac-la-Ronge. They are all now pursuing their studies at the Red River, under the bishop's superintendence, with a view to future usefulness.

"The bishop's visit," writes Mr. Hunter, "has been a delightful season, and his kind manner has won the hearts of all. An old Indian, Jacob Budd, said, 'ever since the bishop has been here, every day has been like Sunday.' The bishop's prayers and expositions in our family were beyond all praise; they manifested great knowledge of God's Word, accompanied with much fervency and holy warmth of affection; so that we feel edified and quickened in our blessed work. He read the Cree remarkably well, to the delight of our Christian Indians; and his addresses to the Indians were all that could be desired, just adapted to their capacity, containing similitudes, taken from their every-day life, and delivered with great earnestness and affection. They will long remember his visit, and I am sure he has an interest in their simple prayers.

"The visit has tended to strengthen our hands, and give permanency and solidity to our work. We have, therefore, much cause to thank God, and take courage; and, I hope, are prepared to make some further effort to extend his kingdom around us."

The bishop expresses his conviction that Cumberland station must prove a centre of missionary effort in that quarter of Rupert's Land. It has already

afforded indications of this. Itself the reflection of the missionary work at Red River, it is reproducing around it movements like that in which it has itself originated. Lac-la-Ronge station has originated in the Cumberland station work; and now the following paragraph from a letter of Mr. Hunter's, dated July 30th, 1850, shows that in another direction the same process has begun :—

"Moose Lake, two days' journey from here, would be an interesting place to commence a new station; there are more than twenty families of Indians, and some of them have already been baptized. The lake is large, and abounds with excellent fish; it is an outpost from Cumberland House, and also a boat-building establishment. I have visited it several times; and if some one were sent there to reside, I am sure it would be attended with success.

"The bishop wishes me to commence the same, by sending a pious Indian from here, called *John Humphible*, who was my servant-man last winter, and reads the New Testament very well. John could build a small house, make a little garden, collect a few children and teach them to read, and conduct prayers every evening, and also on Lord's days, with the Indians who might be disposed to attend him. Thus a beginning might be made and a way prepared, should God own and bless the work, for sending a native pastor to carry on the movement. The bishop directed me to pay the expenses of commencing the station, should

John Humphible be willing to go, out of the £100 placed by him at my disposal."

"Let us now briefly review" (writes the *Church Missionary Intelligencer*, from whose interesting pages I have already drawn so largely) "the peculiar circumstances of the Indian tribes, the deep gloom which has hung over their past history, and the encouraging hopes and expectations which, in connexion with this letter, we venture to entertain respecting them.

"The rapid diminution of its aboriginal tribes, since the discovery of the American continent, and the subsequent formation of European settlements on its shores, present a fact of painful character. Whenever the original blessing and expression of the Divine purpose toward man, 'Be fruitful, and multiply, and replenish the earth, and subdue it'—a blessing and purpose renewed after the deluge (Gen. ix. 1), is so completely arrested in its action, that instead of increase there is accelerated diminution, it is evident that some deep-seated evil is at work to produce results so disastrous and unnatural. No genuine Christian, who through the influence of Gospel truth, has had communicated to him a portion of that compassion which the God of infinite love has entertained towards the race of man can contemplate such a fact without a strong desire to investigate its causes and discover the remedial measures which ought to be adopted. This tendency of particular races to eventual extinction has

hitherto always been accelerated by colonization, *simply because Christianity has not been the medium through which the infusion of races has been carried on.* The colonizing race, in its quest of new habitations is evidently the most energetic of the two, and in its activity of temperament becomes influential upon the aboriginal race on whose territories it is entering, and which is comparatively torpid and quiescent. This influence of the superior on the inferior race, when not regulated and corrected by transmission through a Christian medium, is invariably found to be in its general character an influence for evil, a communication of vice and aggravated misery, and a more rapid deterioration of the native race. The superior race, instead of fulfilling a benevolent mission, and raising the weaker and inferior one to the level of its own superiority, depresses it still more; and the native, identifying his impoverishment with the arrival of the white settler on his shores, regards him with antipathy, and is indisposed to receive from his hands the good that he might be willing to convey to him.

"In such unhappy influences, and their injurious results, the Indian of America has largely participated. Amongst the tribes and races which have suffered from European colonization he occupies a prominent position. In his own natural temperament and habits, sources of weakness existed which facilitated his deterioration, and which now increase the difficulty of raising him from a depressed and

suffering state. These are eloquently explained in the following touching passages of a letter recently received from the Rev. W. Cockran :—

"'The work of evangelizing and civilizing the erratic tribes in this country will be tedious and discouraging, however prudent, pious and energetic the superintendent may be. The careless, extravagant habit of the Indian race deprives them of the means of providing for winter or for sickness, or for the wants of an increasing family, or for old age. Man has to pass through these vicissitudes in his earthly pilgrimage. The Indian makes no provision for any of them; consequently it often happens that he does not live out half his days. Disease, cold and hunger, destroy the greater number of them in infancy, or before they have reached the prime of life. The few who remain are so weakened from the above causes, that they appear old men at forty years of age, without energy and enterprise, and incapable of effecting much good either for themselves or families. Hence the Indians do not increase in the same ratio as the civilized man does in other parts of the world. It is a melancholy thought to look forward and contemplate the extinction of the race. God does not seem, in his providence, to design the Red man long to inherit the earth. He seems destined to perish before the march of the civilized man, the same as the beasts of prey. They very much resemble them in their habits, and the ratio at which they increase. When the spontaneous productions of nature are

abundant they multiply,—when those diminish they decrease,—when they fail they perish. Even when the Indian has embraced Christianity, and adopted the same course of life with the civilized man, as far as his capacity enables him to do so, a greater amount of evil falls upon him, through his negligence, than happens to the white man. He cultivates his land imperfectly,; he generally defers sowing till a later period than the prudent man; he provides a smaller quantity of provender to supply his cattle through the winter. Thus if blight, smut, or frost visit us, one or other of these is sure to fall upon the small patch of ground which he has cultivated. If a hungry wolf pass the Indian's cattle, being weak and spiritless from the small quantity of food which they have received, he overtakes them with ease, and quickly destroys them for his prey. If disease makes its appearance among the cattle, his suffer the most from the same cause.

"'In whatever light you contemplate the Indian on earth, you behold him destined to suffer a large amount of misery. In his heathen, erratic state, he is ignorant, brutish, vicious, and miserable, with a gloomy future of everlasting separation from God before him. In a Christian and civilized state, though his condition is ameliorated, he still continues poor, sickly, and miserable. It is only when you view him as an heir of immortality that you are cheered with his prospect under the Gospel. You say, now let hunger, cold, and disease do their

worst, he is under the influence of a light which shall conduct him through the valley and shadow of death, and guide him safe into the presence of God, where there is fulness of joy, and to His right hand, where there is pleasure evermore.'

"It is in connexion with such affecting statements that we hail with thankfulness and joy, the earnest desire for Christian instruction which is extending itself throughout the suffering remnants of the Red Indian tribes. Instances of this are of continual occurrence. Amongst them, that touching circumstance of the Indian called *Great Chief*, who travelled so many times the distance of two hundred and fifty miles, which lies between Lac la Ronge and Cumberland House, that he might converse with Henry Budd, the Indian catechist, and bring back to his expecting countrymen at Lac la Ronge, the crumbs of the bread of life which he had collected. And it is astonishing how much of Divine instruction the inquiring native is often enabled to extract from minute opportunities. The four Indians who were baptized by the bishop afford an illustration of this. One of them four years before had an opportunity of hearing a Protestant missionary in the interior, near Norway House. The truth which he then heard excited within him such an earnest desire to know more, that having obtained a copy of the late Mr. Evan's Cree alphabet, he made himself master of the powers of the letters. He then procured a Catechism in the same character, and by a diligent improvement of opportunities, few and far

between, learned to read it. The knowledge which he extracted from it he did not confine to himself, but —like Andrew of old, when 'he first findeth his own brother Simon and said unto him, We have found the Messiah,'—he taught others around him what he knew, and especially his half-brother, who came forward with him, as a candidate for baptism. The history of the remaining brothers is equally interesting. *One of the Company's officers of Churchill Fort had been in the habit of reading to the Indians there*, and these men had been amongst the number. About four years previously to the bishop's arrival, this officer left Churchill Fort, and with him the Indians lost the only outward aid they had, but in their intense desire after more knowledge, they sought out other opportunities. Once every year they came up to York Fort, in the hope of meeting a boat's crew of Christian Indians from Norway House, where the Wesleyans have a station, and of having Christian conversation with these men for two or three days; and for four years, this annual visit constituted their sole opportunity of receiving religious instruction, except such as they derived from intercourse with each other, and singing and praying together, nor had they ever seen a Christian minister until the arrival of the bishop and his party. *How cases like these reprove our own inertness, and slowness of growth, amidst everything calculated to facilitate our progress to maturity!*

"The God of grace and love seems to have gracious purposes toward the enfeebled remnants of the power-

ful tribes which once reigned in undisputed ascendency over those vast territories from whence the white population have removed alike the ancient forests and inhabitants, and established themselves in the place of both. They are indeed a nation scattered and peeled, a nation trodden under foot. Once like a winter torrent rushing along with irresistible impetuosity, and spreading its inundation far and wide; they are now like a little attenuated stream, which scarcely can be seen tracing its feeble course amidst the rocks at the bottom of the channel which once failed to contain its swollen waters.

"But now in their poverty God seems to visit them. The Spirit of the Lord is at work amongst them; seeds of Divine truth are strangely wafted here and there, and they fall on willing hearts and are received with gladness; and, actuated by a powerful craving after Divine instruction, the Indians come seeking help from us.

"To meet the inquiring spirit which exists among the widely scattered population that wanders over the immense territories of the Hudson's Bay Company, a native agency is requisite, one inclusive of individuals belonging to different tribes, and speaking different languages, and which, breaking up into minute agencies, and extending itself in different directions, may convey to the famished Indian the bread of life, and lead him to that Saviour in whom he will find rest and peace. The crisis is urgent. The desire for instruction is rapidly extending itself. Our present means of responding to it are plainly inade-

quate. The Romish priests increasing in numbers, and energetically striving to perpetuate the reign of ignorance and superstition, are giving to the poor Indian the counterfeit, instead of the reality of Gospel truth. We recognize, therefore, as most seasonable, the settlement in that region of a *Protestant Missionary Bishop* who will gather together within the Institution at the Red River such men as Henry Budd and James Settee, and, after due instruction, send them forth to teach the Cree, the Ojibway, the Salteaux, and many others. The good Bishop of Rupert's Land has the heart of a missionary. His first sermon on reaching his diocese affords convincing proof of this. In the hope that some of the Indians who were present on that occasion would understand him, and tell their friends and connexions what they had heard, he addressed himself particularly to them; and as he told them that it was to them chiefly he had come, so manifestly did his heart yearn over them, that gradually and unconsciously he advanced with extended arms, a considerable way from where he first stood, toward that part of the room in which they were sitting, his voice meanwhile becoming tremulously expressive of the anxious Christian affection which moved him towards them."

Such an episcopate is a door of hope to the Red Indian of America.

Connected with the Church Missionary Society are two institutions in London which claim in these pages a brief notice: the *Missionary College,* and the

Missionaries' Children's Home, both in the parish of Islington.

The College was instituted for the purpose of preparing for holy orders young men, possessing natural ability, piety, zeal, and a desire to devote themselves to the service of the Lord in the ministry. During the last year seven (about the annual average) of the students received ordination from the Bishop of London, and left for foreign stations. Hitherto, neither in the College nor the Universities, has the supply of missionaries equalled the increasing demand. Some think that the Society's standard of selection is too high. I am not of this opinion. Missionary enterprise is the very chivalry of Christianity. It is as arduous as it is honourable, and should have the very flower of our youth.

To learn a strange language well, requires more than ordinary mental *power*. Without such knowledge, a missionary, however useful in many other respects, is in a false position as regards preaching the Gospel. Leaning upon an interpreter, he may do as much mischief as good. The great principle to be kept in view in our missions, is *native agency under European superintendence*. To carry this out, the attainments of the European should be high. Here is our great difficulty. The necessities of home-work on the one hand, and the life of greater ease and worldly emolument on the other, with an improper estimate of the dignity and distinction of a missionary, keep back many highly qualified young men from offering themselves for the

work. May the Spirit of God be poured down upon our universities and our families abundantly. Then shall we see our gifted young men, animated with faith and a holy ambition, pressing forward in response to the call for more labourers, for the fields already "ripe unto the harvest," and parents, and brothers, and sisters, not keeping them back.

Under the principal, the Rev. C. F. Childe, assisted by his reverend colleague, Mr. Heisch, the Church Missionary College offers uncommon religious and collegiate helps towards preparation for the ministry and missionary work, to young men who are attached members of the Church of England, and who have not the means, or the necessary school preparation, for the universities. I cannot express my own estimation, however, of the value of this institution, better than by saying, that I aspire to no greater honour for my own four sons, should the Lord spare them to grow up and call them effectually by His grace, than to be admitted into the College and to go forth from thence as faithful, zealous, and self-denying missionaries to the perishing millions of the heathen.

The evening devotional services in the Institution, especially on the Saturday, are very solemn and impressive, and will serve here to show the spirit which pervades the whole establishment.

The students, assisted by a well-toned organ, first chant one of the Psalms of David, the 67th, or 100th, or some other appropriate one bearing on the glorious prospects of the Redeemer's kingdom.

The principal then reads and ably expounds a selected chapter of God's word, and offers up a prayer composed by himself and printed by the students. A missionary hymn is next sung, in very sweet harmony, and the service is concluded by the principal again praying (now without form) and by pronouncing the benediction.

The Hymn sung on the occasion of my last visit was :—

Thou, whose Almighty word
Chaos and darkness heard,
And took their flight,
Hear us, we humbly pray ;
And, where the Gospel-day
Sheds not its glorious ray,
"Let there be light!"

Thou who didst come to bring,
On thy redeeming wing,
Healing and light,
Health to the sick in mind,
Sight to the inly blind,
Oh, now to all mankind
"Let there be light!"

Spirit of truth and love,
Life-giving, holy Dove,
Speed forth thy flight!
Move on the waters' face,
Bearing the lamp of grace,
And in earth's darkest place
"Let there be light!"

Blessed and holy Three,
Glorious Trinity—
Wisdom, Love, Might!
Boundless on ocean's tide,
Rolling in fullest pride,
Through the world far and wide
"Let there be light!"

The Missionaries' Children's Home is placed under the care of the Rev. S. H. Unwin, as director.

There is something peculiarly interesting and beautiful in the picture of the Church thus nursing in her bosom, praying for and seeking to bring up in the steps of their parents, some hundred children of Christ's faithful soldiers and servants who have gone forth to battle against the Lord's enemies.

In the selection of Mr. and Mrs. Unwin, the Society has been most happy. With those most loving and beloved Christians, the dear children of our honoured missionaries find indeed a home, and experience a father's wise and affectionate discipline and a mother's tender care. No earthly comfort to our missionaries, assuredly, can be greater than the assurance of such a fact.

My readers, I dare say, young and old, will be interested in the following letter to a missionary's son in the Home from a native young man in India, brought up in the schools of the mission, and then taken into the service of the missionary. It delighted my own mind so much on hearing it read, at a meeting, by Mr. Unwin, that I begged for leave to take a copy for the purpose of using it in these pages. It is written in English, and uncorrected.

"*Tirovwilla, Thursday, July* 1*st*, 1852.

"My dearest Brother in Christ,—Since our last parting on board the '*Earl of Hardwick*,' I had the pleasure of hearing about you many times,

through your pleasing letters to Master and Madam. I have plenty of news to tell you, but I cannot write them all here. I got married on October 30th of last year. Master built for us a house; my wife and myself live in that house now. Master gives me 6 rupees a month. My mother also comes and lives often with us,—she used to ask after you. Did you get a small horn box and a letter, I sent you by Dr. Rawes? There are now many boys in the school. The Coimbattoo cow has now got another calf, the former one has now become very large and a little injurious. The monsoon has commenced here. Your donkies are sent away to Aleppie. Tippoo, Flora, &c. are quite well.

"I heard that you went to see the Queen, the Exhibition, &c. I have a copy of the hymn you sent to Master, and which was composed by Mr. Purchell, your good schoolmaster. Oh it is a very nice hymn; please tell me by what tune you sing it there. I cannot but express my approbation of that—'Across the sea to,'—in this form; no other hymn will affect you so much as this. We are all very sorry because dear Mr. Ragland is ill—he is now in England. Did you ever see him? Please give him my best regards if you see him again. Please give the same to Mr. Tucker too when you see him.

"Dear Atchen, did you give the knife and letter I sent by you to Mr. Tucker? The Bishop of Madras sent a present to me, *i. e.*, the Memoir of

good Mr. Fox. Master built a new church at Thawaludy, Coshee, Mathen, Chandapilla, and Wirgese, and all are quite well. John Henery is dismissed for running away lately. Miss Munro and Miss Baker came here lately; then Miss Munro taught us to sing, 'Do, Ra, Mi,' &c. Mrs. Peet and Miss Peet are at Trivandrum, the former being sick. Please tell Henry Peet I remember him, if he is come with you to the Home. Dear Johnny Atchen, I remember your face, dress, &c., now you are far away in England. When will an *Earl of Hardwick*, or any other vessel, take you back to India's shore, where thick clouds of heathen darkness are spread, and where your pilgrim parents preach Immanuel's grace? You might wish that Master must soon come back to England, but we don't wish it at all, for the good of ourselves and many other children of Travancore. Oh pray that many more like papa to be sent here. I hope you love Christ. Oh, He is precious; it was He that preserved you from shipwreck, who gave you a comfortable home which was not in existence before 1848. Dear brother and sweet Atchen, pray for me. It is not sure whether I will meet you again on this side of the grave; if we don't we will meet again in heaven where our dearest Papa (God) is. Oh never neglect secret prayer in morning and evening. I did not mention yet anything about Mary and Fanny—where are they? Please shew them this letter, and give my best salem. Please tell them that poor Umen remembers both dear Fanny and

dear Mary always. Advise them too to love Christ. Please give my regards to Johnny Johnson and Willy.

"I am, yours sincerely,

"A. UMEN."

The following recent intelligence must conclude this long chapter.

Ordination of a Clergyman for Pitcairn's Island.

As early as eight o'clock on Sunday morning, October 24, Mr. G. H. Nobbs, who has for twenty-five years gratuitously performed the offices of pastor, surgeon, and schoolmaster among the interesting community, consisting of 170 persons, at Pitcairn's Island, was admitted into holy orders at Islington, by the Bishop of Sierra Leone, under letters dimissory from the Lord Bishop of London. Upwards of seventy persons remained to receive the sacrament of the Lord's Supper. Mr. Nobbs had arrived in London a few days previously from Valparaiso, whither he had been brought in the ship *Portland*, by Rear Admiral Moresby, who had been four days on Pitcairn's Island, and has confirmed the favourable accounts of the condition of the people. They are, as is generally known, descendants of the mutineers of the *Bounty*, who landed there in 1789. Their simple and virtuous habits may be attributed, in a great degree, to the care and attention paid to them, especially to the younger members, by their friend and teacher, Mr. Nobbs. His predecessor, *John Adams*, the

last of the mutineers, who has been long since dead, appears to have laid the foundation of religion and morality in the island; and the worthy pastor who has just been ordained, and who knew Adams, has trodden in his steps.

The people are greatly and deservedly attached to Mr. Nobbs, and they parted with him, at two days' notice, with many tears. They had long desired to see him a minister of our Church; for although, in the want of a duly qualified clergyman, he had baptized, married, and buried among them, according to the ritual of the Church of England, they wished him to be invested with full authority, and to be enabled to administer the holy communion to his flock. He will probably be ordained priest in December, and will then return to the scene of his labours. The people, during his absence, are under the spiritual care of the Rev. Mr. Holman, chaplain of the *Portland*. The admiral, in a letter from Valparaiso to the Rev. T. B. Murray, secretary to the Society for promoting Christian Knowledge, said that after much observation during his stay at Pitcairn's Island, he was convinced that the opportunity had arrived for the islanders to have a clergyman, and that Mr. Nobbs was the best suited for them. *Mr. R. C. Paley, a grandson of the celebrated Paley*, who is shortly to proceed as a missionary of the Church Missionary Society, to Abbeokuta, was ordained at the same time.

Mr. Nobbs has since had the honour of an interview with the Queen and Prince Albert.

CHAPTER VII.

PROTESTANT CHRISTIAN MISSIONS IN GENERAL.

"Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. Jesus said, Forbid him not."

I ENVY not the feelings of the man, and think but lightly of his Christianity, whether in the Established Church or out of it, who, on learning that savages had been reclaimed, cannibals humanized, and idolaters brought to own and worship the true God, feels no interest in the intelligence, no thankfulness to God, no joy of heart, because the change was not brought about by the instrumentality of his own peculiar denomination. The Scriptures of God recognize no such exclusiveness and bigotry, neither does common sense. It is told of the eccentric but pious Rowland Hill (and the anecdote he himself authenticated to a relative of mine), that, having preached a sermon for some charitable object in the chapel of a friend, and finding that the Lord's Supper was subsequently to be administered, he sat down, purposing to join his fellow-Christians in communion. Upon his inten-

tion being so manifested, however, one of the elders or deacons was deputed most respectfully to acquaint him, that, according to the regulations of their Church, it could not be. "None are admissible," said he, "to *our* table, but members of *our* Church." "*Your* table!" retorted Mr. Hill, "I thought it was the *Lord's* table. As it is *yours*, I have no wish to remain."

Many would, in like manner, narrow the glorious work of Christian missions. It is no wonder, therefore, that they should be occasionally much discouraged. But the work is the Lord's, and his labourers are "the blessed company of all faithful people." (Book of Common Prayer.)

To those believing persons the Apostle says, "Ye have an unction from the *Holy One*, and know all things." All who have this anointing, possess the first grand requisite for the ministry of Christ's Gospel. All who have it not, however ostensible and orderly their external call, are "blind leaders of the blind."

These remarks will be gainsayed, I suppose, by few evangelical Christians; yet the majority, even of such persons, feel but little sympathy with works of faith and love, beyond those originated amongst themselves; and many amongst them, who would judge it no small disgrace to be found ignorant of the history of Christianity in the earlier ages, know very little of it in their own.

What if the Lord should come and find us "striving together which shall be the greatest,"

or about "questions to no profit," whilst fallen idolatrous churches outnumber those who have the truth, and the whole world lieth in the wicked one!"

I do confidently maintain, however, that there is now, as truly as ever, *amongst all who are really in Christ Jesus by a living faith*, a godly unity of faith, and hope, and charity, distinct from, and of an infinitely higher character than, that external communion which exists between the associates of the same religious body. (But do we not shut ourselves out too much from the perception and enjoyment of it?)

"Every one that loveth Him that begat, loveth him also that is begotten of Him," says St. John; and again, "We know that we have passed from death unto life, because we love the brethren."

The fire of persecution would soon melt down all our differences. Must the Lord permit it "to be kindled?" A hostile invasion of the shores of our country would unite us all as one man. Should we not meet in the same spirit, with the higher and holier feelings of Christian brotherhood, the attacks of infidelity and popery, on all sides, upon our common Christianity?

Oh may the glorious work of Christ, which is going on by the agency of his servants in the world; may the openings which His providence is making continually for fresh exertions, on the part of those who have the truth; may the wants of our perishing fellow-creatures, crying to us for help, startle

us from our trifling, our childish jealousies, or our love of ease, to a just sense of our responsibilities, and a right perception of the high destinies of the Church of our Redeemer! We shall soon then see greater things accomplished in the world by Christian missions.

Next to the Divine word, I know no sentiment better for our adoption than that one of Hooker's (I think it is his), with respect to brethren who do not agree with us in all things :—

"In certis unitas, in dubiis libertas, in cunctis caritas."

Happily, the spirit of it is prevailing to a greater extent, in the present times, between Evangelical Dissenters and Churchmen, than some years back.

Before I proceed directly to the subject of my chapter, I would just throw out here a suggestion or two bearing upon this point. It has been proposed by some one, that, in order better to meet the spiritual wants of the world, missionary societies should each have, by a mutual understanding, allocated to it some distinct part of the globe. To my own mind this does not appear either practicable, beyond what naturally may exist, nor, indeed, upon the whole, to be desired. The spirit of the proposition, however, is admirable, and I think it would be of the greatest importance to carry it out by occasional fraternal conferences between the various committees, in order, that, whilst so much remains to be done by the Church Universal, the strength

of each part may be wisely applied and employed in the quarter most in need. Such conferences also should discuss questions on language, in reference to accuracy, in the translations of God's Word. There is another thought which I have for some time entertained (it may now be allowed to pass for its real value). Much additional public interest and support, I think, might be attracted to Christian missions, and much increase of friendly interchange of feeling promoted, between the different bodies of Christians engaged in such works, if there could be established, in some good situation in the metropolis, under wise and tasteful management, an exhibition for the sale of the productions of nature and art, imported from our various missionary stations, arranged, *not according to the contributing societies*, but to the various countries from which they were brought. Such an exhibition, moreover, would be a help towards the recreations, and even the education, of our children at home, while it would prove a stimulus to industry on the part of our converts abroad, and, it is hoped, a means of the self-support of our mission stations.

In the cursory glance, such as only can be given in so brief a space, at the various noble efforts included under the heading of this chapter, it is impossible to do any one sufficient justice. Therefore it is hoped that the reader of the following sketches will go much farther, and pursue for himself the agreeable and useful study, in the marks of approved character, descriptive of the various societies, and of which

the different secretaries would obligingly furnish lists.

LONDON MISSIONARY SOCIETY.

The London Missionary Society was formed in 1795 by Evangelical Christians of different denominations, for the sole purpose of conveying the Gospel to the heathen. From that period it has been extending its operations, and at the present time its Missions exist in the Georgian, the Society, the Hervey, the Samoan, the Paumotu, the Loyalty, and the New Hebrides groups, with numerous other Islands of the *South Seas;* in *Northern and Southern India*, at Canton, Hong-kong, Amoy, and Shanghae, and at many important positions *in China.* A large number of its Agents are stationed in *South Africa* and the *Mauritius*, and also at Jamaica, Berbice, and Demerara, *in the West Indies.* These spheres of labour are occupied by 170 European missionaries, who, in most instances, receive the invaluable assistance of their devoted wives. These missionaries are engaged as follows :—in the South Seas, 32; in China, 17; in India, 58; in South Africa and the Mauritius, 43; in the West Indies, 20. These, with upwards of 700 native teachers, form a body of 1000 agents, sustained by the Society, and employed in promoting its designs.

The Churches of Christ gathered by this agency in heathen lands are 150, containing, exclusive of the Christians in Madagascar, upwards of 16,000 members.

In addition to a large number of Sunday scholars, the Society's agents superintend 400 day schools, in which 30,000 young people are receiving instruction. There are also 32 boarding or home schools in India, China, and Polynesia, containing 595 girls, and 254 boys. But the most important of the Society's educational establishments are eight for the training of native evangelists and pastors; and in these, at the present time, there are 155 students. The zeal and liberality of Christians at the mission stations is shown by the fact, that, aided by the generosity of European Christian residents, they annually contribute upward £12,000 for the furtherance of the Gospel. In addition to their other labours, the missionaries of the Society have translated the Scriptures, in whole or in part, into the Chinese, Mongolian, Urdu, Bengali, Teloogoo, Canarese, Tamil, Guzurattee, Malayalim, Tahitian, Rarotongan, Samoan, Sitchuana, and Malagasy. Some of these languages they have reduced to a written form; in others they have prepared grammars and dictionaries, and in all a large supply of Christian books and tracts, which have been printed at the fifteen printing-presses of the Society, and are widely circulated amongst the natives. The income of the Society last year, was £76,105.

The directors have done their utmost with the funds placed at their disposal, to maintain these numerous and important operations in a state of efficiency; but, as their expenditure exceeds their ordinary income, they are unable to enter new

spheres of labour, though strongly induced to do so by the destitution of the heathen, the encouragements of Divine Providence, the entreaties of their missionary brethren, and the signal blessing which has hitherto rested upon their labours.

MADAGASCAR.

The persecution that has been maintained with unabated rigour in this island, for several years past, (I quote from the December number, 1851, of the Missionary Magazine,) bears a painful resemblance to the awful scenes perpetrated, both by Jewish and Gentile adversaries, when the first preachers of Christianity went forth, and converts were won to the faith which they preached. In both cases we find despotic power, a jealous intolerance of innovation, and remorseless cruelty arrayed on the side of the oppressor; but we find, also, a noble simplicity of purpose and patient endurance of wrong on the part of the oppressed. It is further observable, that the casting of incense on the altars of the Pagan deities, which absolved the offerer from the dangerous suspicion of being a follower of the Nazarene, finds its counterpart in the test applied by the Queen of Madagascar, of adhesion to the national creed, viz., the administration of an oath of homage to her dead ancestors and the idols. Like cases produce like effects. The spirit of persecution may now, as in former ages, do its worst; and some who had named the name of Christ, may,

in the day of trial, be found to waver; but others are prepared to endure hardness and even death itself, in its most fearful forms, rather than deny the faith; while many of God's hidden ones, discouraged for the moment, but not convinced by the stringent arguments of the oppressor, in due season will come forth as confessors and champions of the faith.

It is known to many of our readers that during the persecution in Madagascar, in 1849, *eighteen individuals* were called to seal their testimony with their blood. From a journal kept by one of the native Christians, which has recently come to hand, we are now enabled to furnish a more detailed account of the events of that disastrous period. The document, written in the Malagasy language, has been kindly translated by the Rev. David Griffiths, formerly of the Madagascar Mission, and its authenticity and faithfulness may be entirely relied upon. The document, however, is long, and owing to frequent repetitions and the redundancy of the native style, it cannot be given entire. In the following narrative it has accordingly undergone modification, but only so far as to render it more concise and intelligible than in its original form.

Notices of the Persecution of 1849, *abridged from the Journal of a Christian Witness.*

"The persecution was commenced on Monday, the 19th February, 1849, by an order from the Queen's government to demolish two private houses,

used as places of worship, and which order was carried into effect.

"At this time five individuals were arrested and put in chains. All possible means were used to induce the prisoners to implicate their companions, which three of them courageously refused to do, but the other two at length gave in the names of several of their fellow-Christians, of whom four were taken into custody.

"The history of one of these four persons, named Andriantsivoanaby, is particularly interesting. He entered one of the country schools, in the year 1824, kept at a village eight miles to the north of the capital. He soon distinguished himself as one of the best scholars in the school, was appointed a teacher in 1826, and continued to hold the office until 1829, when, with hundreds of the teachers and scholars, he was drawn for the army. There he was soon promoted, and became secretary and aide-de-camp to one of the generals. In 1834, he lost his sight, and on account of this misfortune was dismissed the service. He had been a faithful and efficient teacher and a powerful speaker, and so long as he continued in the army was highly respected by his general. He was moreover a humble, zealous, and devoted Christian, and was at last called to seal his testimony for Christ with his blood.

"On the 22nd February, two other persons, a father and son, were arrested. On the 29th, numbers of the people were summoned to meet the

officers of the queen, to know her will as to the manner in which those who persisted in the profession of the Christian faith were to be dealt with. 'These are the words of the queen,' declared the officers on one of these occasions, 'which we have to tell you:—"I ask you," saith the queen, "tell me the truth, and tell me no falsehood,—what is the reason you will not forsake the very root of this new religion and mode of worship? For I have deprived officers of their honours, put some to death, and reduced others to unredeemable slavery, and you still persevere in practising this new religion. What is the reason that you will not renounce it?"' Whereupon two of the Christians, in the name of their companions, replied, 'that they were restrained by reverence for God and his law.'

"Another gathering of the people took place on the 25th, when the queen, by the mouth of her officers, again addressed them to the following effect: 'If any new religion or mode of worship, and especially this worship of yours, be introduced and practised in my country, I forbid it; for it shall never be done. These are the things that are prohibited,—the practice of baptism; abstinence from work on the Sabbath-day; forbidding to swear by father, mother, sister, or brother, or by the queen; refusing to sacrifice bullocks, or to worship idols of wood or stone. Therefore come forward all of you that have done so, and confess, that I may determine what punishment to inflict upon you; but if any

one shall wait till he is accused by another, that person shall be punished without mercy.'

"On the 14th March, nine persons, *five of whom were women*, belonging to the province of Vonizongo, when called upon to take the oath required by the queen's officers, declared their adhesion to the Christian faith, and were forthwith put in chains and wrapped in mats.

"On the 16th, a pious soldier, having refused to conform to the royal ordinance, was also loaded with chains and wrapped in mats.

"On the 21st, all the people who were self-convicted of having been secret followers of the new religion, were, with those of the province of Vonizongo, ordered to repair to Analakely, to take the required oath, and they were accordingly compelled to invoke upon their heads all the curses that the deceased deified kings, and the idols, and the twelve holy mountains could inflict upon them, should they so transgress any more. An officer, however, of the 5th honour boldly declared, that he would not conform to the ways and manners of this world, and, when called upon to take the oath, made answer—'It is God alone that I will worship, for he, and he alone, can do all things for me, and I shall not pray to any other object whatever.' He was thereupon put into chains, to await the queen's pleasure.

"On the 22nd, the swearing in of the people was continued; when two more confessors, one of them a retainer of the queen's nephew, Prince Ramanja,

refused to conform, and were put under arrest. On the following day, their example was followed by two others, and with the like result. One of these last, Ramany, also a retainer of Prince Ramanja, stood up before the people, and said, 'I believe in God, for he alone can do all things for me; and I wish to obey whatever he commands me: but as to swearing by the queen, or by one's mother or sister, or by one's father or brother, a lie is a lie still, whether you swear to it or not. I believe in God, and put my trust in Jesus Christ, the Saviour and Redeemer of all that believe in him.' He was then put in chains, with his companions, to await the queen's pleasure. At the same time, a female named Ranivo, of the tribe of Ralambo (the descendants of the first kings of Imerina), avowed her confidence in the God of the Christians, and was cast into prison.

"The 24th, 25th, and 26th, were occupied in inquiries among the people as to the houses where they assembled to worship, and who were the preachers of the word to them, when Rabetsarasaotra and Rasoalandy were mentioned as the preachers.

"On the 28th, another large assemblage of the people took place, when the officers of the palace, having thanked them for their good attendance, delivered the queen's message:—'I, the Queen of Madagascar, say that no religion whatever, excepting that of Andrianampoinimerina and Radama, and the customs of your ancestors, shall be ever introduced and practised in this my country: any-

thing else is totally rejected by me. Had I not ordered the followers of the new religion to inculpate themselves, they would soon overturn the country, and all the people would follow them. I consider them rebels; therefore, I tell you how I have punished them, as the spirits of Andrianampoinimerina and Radama have revealed them to me. The preachers and the persons that brought back their books, and those that sold the books to others, I have set apart, and ordered the soldiers to keep them separate from the multitude, and I have also set the slaves apart.'

"The Christian confessors, before enumerated as having been placed under arrest, were then brought into Analakely, being borne by two poles on men's shoulders, wrapped in mats from head to foot, and their mouths stuffed with rags, to prevent them from speaking, the female Ranivo alone being unconfined, and made to walk behind.

"The following were the punishments appointed to be inflicted upon them by the queen:—

"1. The wives and children of all taken by the officers were reduced to slavery.

"2. The slaves that were taken, and also the slave accused of preaching the word, were condemned to work in chains during the remainder of their lives.

"3. The wives and children of the preachers were condemned to pay half the value of their persons, as if they had been sold as slaves.

"4. Half the value of the persons and property of those who brought back their books was confiscated.

"5. The multitude that inculpated themselves were to atone for their crime by paying each three bullocks and three dollars: but half of that sum was forgiven them.

"6. And with regard to the noble band of confessors, who were prepared to sacrifice everything for Christ, the sentence was:—that four of them, viz., one of the first five taken at the outbreak of the persecution, and three of those arrested on the 14th of March, should be BURNT ALIVE; *and their bodies were accordingly consumed in the flames. The rest of the martyrs,* FOURTEEN *in number,* were condemned to be thrown over the precipice at Itsinihatsaka, and their bodies to be afterwards burnt at the same place where their companions had suffered; and which sentence was executed upon all of them.

"7. And the slaves that were found guilty upon their own confession, were condemned to receive twenty stripes, in addition to their payment of the same sum with the other criminals, as an atonement for their sin of praying.

"Then all the people, excepting the Christians, were called upon to take the oath of allegiance, by forcing a spear into the carcase of a bullock, and drinking the holy water mixed with the holy earth taken from the tombs of the deceased kings.

"The Christians who had been condemned to slavery, were then sold, in the presence of the people.

"Announcement was then made, that the queen

intended to erect a memorial-stone in each of the six provinces of Imerina, to forbid the practice of the new religion in her country.

"The Prince Ramanja, the queen's nephew, was condemned to pay one hundred dollars, as an atonement for his sin in worshipping the true God; Rajoaka, an officer of the palace, was also condemned to pay fifty dollars; but both of these penalties were afterwards reduced to one-half, and all the degrees of honour which the (Christian) officers in the army, and in other departments of government, had enjoyed, were forfeited.

"On the 29th of March, upon the petition of the officers and people, the queen consented to reduce the redemption-money imposed upon the wives and children (of Christians) who had been made slaves; but, on the following day, the wives and children of those Christians who had suffered death were condemned to irredeemable slavery.

"The following is an enumeration of the sufferers by the late persecution:—

"18 persons put to death, viz., four by burning, and fourteen by being thrown over the rock.

"6 individuals, whose wives and children were made slaves.

"27 preachers condemned to pay half the value of the persons of their wives and children.

"42 persons who brought back their books, and were to forfeit half the value of their persons and property.

"27 preachers, and those that brought their books

back from the province of Vonizongo, were to suffer the same punishment.

"1643 persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and three dollars each, but of which sum one-half was remitted.

"109 slaves were condemned to be flogged, with twenty stripes each, before the people, and to work in chains during the remainder of their lives.

"2 persons were condemned to pay fines; one of one hundred, and the other of fifty dollars; but one-half of the amount was afterwards remitted.

"6 persons, who had been punished before, were condemned to work in chains for their lives.

"2 slaves, one for preaching the word, were condemned to work in chains for life.

"Making altogether a total of 1903 persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favoured Christianity.

"On the 10th of November, the Christian officers who had lost their honours and been reduced to the rank of common soldiers, were ordered to build a stone house. On arriving at the appointed place, they had to raise the stones, and carry them to the building, for a whole year; and they were compelled by their taskmasters to work hard every day, without any adequate supply of food or clothing."

The violence of persecution has since greatly abated, and a dawn of brighter days now seems to be illumining Madagascar. (See *Missionary Magazine*, for Jan., 1853.)

The Tahitian's Prayer.

While seeking retirement for devotion about the dawn of day, Mr. Scott, missionary at Tahiti, heard a voice at no great distance from his retreat. He distinctly recognized the voice of prayer. It was the first time that he knew that a native on Tahiti's shores had prayed to any but his idols!

It was a still and a solemn hour,
  In an isle of the southern seas,
And slowly the shades of night were swept
  Away by the morning breeze;
When a lonely son of Britain stood,
  With cheek and brow of care,
Seeking amid the solitude
  A place for secret prayer.

No ear to hear in that silent glen,
  No eye but the eye of God;
Yet the giant fern gave back a voice,
  As forth the wanderer trod.
They were broken words that met his ear,
  And a name was murmur'd there;
It was the name of Christ he heard,
  And the voice of secret prayer.

A native of that savage isle,
  From the depths of his full heart cried
For mercy, for help in the hour of need,
  For faith in the Crucified.
And peace and hope were in those tones,
  So solemnly sweet they were;
For He who answers while yet we call,
  Had blessed that secret prayer.

The morning dawn'd on that lonely spot;
  But a far more glorious day
Came with the accents of prayer and praise,
  On the Indian's lips that day.

The first! the first who had call'd on God
In those regions of Satan's care!
The first who had breathed in his native tongue
The language of secret prayer!

Juvenile Missionary Magazine.

Amongst the many honoured missionaries of this society, who have entered into rest, the learned Morrison, in China, and the martyred Williams, in Polynesia, will ever hold a chief place in the estimation of the Lord's people.

THE WESLEYAN MISSIONARY SOCIETY.

THE body from which this great society emanates, is supposed by some to have well-nigh finished the work which Providence had assigned to it, and to be at present in a state of rapid decline. This is a great mistake. Like almost every other religious community indeed in the world, it has been lately grievously shaken from within, as well as rudely assailed from without; but the high degree of spiritual energy which continues to pervade its missionary operations (no obscure index of real vitality), betokens much real strength.

The income of the Society last year was £102,730, of which £14,882 was raised by foreign auxiliaries. The number of missionaries and assistant missionaries at present employed is 476, besides 782 catechists, paid teachers, &c. The income of the society, it will be seen, falls little short of that of the *Propaganda*, and if one looks into details for comparison's

sake, he will find some despised anti-architectural meeting-house in the former connexion, raising double the whole amount which imperial Austria contributes for the foreign missions of the Church of Rome; whilst a meeting at Exeter Hall, or an annual sermon by a *Newton* or a *Bunting*, will realize more than *Wiseman's* whole Church in his so-called diocese of London, or even the Papal States themselves under Pio Nono!

The Wesleyan missions, originated by the Rev. John Wesley and Dr. Thomas Coke, have ever been marked, through much evil report and good report, by the spirit which characterized its illustrious founders: piety—zeal—loyalty to the throne and constitution of England—and the love of order and submission to "the powers that be."

The missionaries of the Society are to be found in all parts of the globe. In many of the colonies they have supplied the grievous lack of service on the part of the Church of England, and have kept multitudes of our countrymen abroad, as well as at home, from sinking into actual heathenism. In some parts they have proved the pioneers of the Established Church, as may be instanced in the West Indies.

The following testimony of the Chief Justice of the Island of Bermuda, in 1824, fully expresses my own sentiments, on a general review of the operations of the Society:—

"I will maintain that your missionaries, in the scene of their operations, of all others the most

interesting to us, I mean the West India colonies, have entitled themselves to the thanks of the Established Church, which they cannot, without being calumniated, be accused of undermining. We see a splendid religious establishment, and not more splendid than I sincerely hope it will be useful, going out to our West India colonies; two bishops, three archdeacons, and a number of clergy. One of the principal objects of their appointment, as stated by Lord Bathurst, the Colonial Secretary of State, is to improve the religious condition of the slave population. I will maintain, therefore, that your missionaries sent from your parent society have prepared the way for this establishment; they have been the humble but useful pioneers, who have preceded and removed impediments from its march; and instead of being accused of a wish to subvert it, they ought to be permitted to share in its triumphs; for what they have sown in tears the Church will reap in joy: they have, in fact, laid the foundation upon which the fabric of the Church will be reared among the slaves in the West Indies."

It is not unusual to hear observations reflecting upon the qualifications of Wesleyan ministers. Such remarks proceed from persons who either have not had the opportunity of forming a correct judgment, or are so unhappily prejudiced as to do justice only to their own party. It fell to my lot in early and collegiate life to know much of Methodism, and I have since had occasional opportunities of correcting early impressions, and I have no hesitation in

stating it as my opinion that of all Christian bodies in England and Ireland, the Wesleyan connexion has the most efficient ministry for instructing the masses of the people, the most important, in my judgment, to be indoctrinated with Christianity as regarding our social well-being, no less than the religious character of our country! Nor does one meet any where else so many men, Apollos-like, eloquent and mighty in the Scriptures! With respect to the fathers of Methodism, the real scholarship and high talent of John Wesley, and the more poetic genius of his brother Charles, have enriched the pages of our sacred literature, and shed no small lustre upon the country which gave them birth.

The early missionary labours of John Wesley have been referred to in the previous chapter. Dr. Coke was little behind that great man, and, like a true soldier of the cross, died on his passage to India (then a long and perilous voyage), full of years and honours, in blessed hope of a joyful resurrection. Some particulars respecting him will serve to show what sort of man Coke was, and what the times were in which his lot was cast.

From the year 1735 Wesley had gone several times from England to North America, both to strengthen in the faith his brethren there, and also to labour for the further extension of the kingdom of God among the North American Indians. These voyages and travels having at length become too much for him at his advanced

age, he at last commended the important work to his younger friend, Coke, who, having been forbidden the pulpit in England, from the year 1780 devoted himself, with unwearied zeal, to the work of the Lord in all parts of the world. For thirty-three years together he was incessantly engaged in journeys by sea and land, went nine times to America, and four times to the West Indies; and at last, in 1813, when on a voyage to Ceylon, was suddenly called to his reward. He was one of the number who, in those earlier days, began to exert themselves for the abolition of the slave-trade, and was bitterly hated in many places on this account. But his calm intrepidity often disarmed his most rancorous oppressors. Coke, in the year 1786, on his second voyage to America, was driven by dangerous weather towards the West Indies. The crew had already given up all for lost, and the captain, a superstitious, worldly man, became still more alarmed when he saw the missionaries praying. Pointing to Coke, he went about grumbling among the sailors: "We have a Jonah on board." One day he burst into Coke's cabin, seized all the books and papers he could lay his hands on, and threw them into the sea. At the same time he gave him several blows with his fist, and swore before all the sailors, that if he prayed any more, he would throw him overboard. Coke endured all this treatment with the most perfect composure of spirit, and the captain at length resolved to steer about and make all possible way for the West Indies. From that

moment all seemed to go well with the vessel; and without further distress it was run into Antigua harbour, on Christmas Day, 1786.

Coke had with him the preachers Warrener, Clarke, and Hammett, who had been destined as missionaries to New Scotland; and he had then no idea how much they were needed in the West Indies. Besides the negro colony of the United Brethren, there were found in another part of Antigua many who were desiring Christian instruction. For as early as thirty years before, an active civil official, named Gilbert, who in England had been taken in hand by Wesley, had instructed the negroes of his plantation. After his death the little company remained as orphan children, till in 1778 a pious naval architect, named Baxter, who was also one of the Methodist connexion, gathered up the dispersed remainder of them, and in 1783 built them a chapel. More than 2000 negroes regularly attended it, and the burden of their superintendence was just then beginning to be too heavy for Baxter when Coke arrived. The latter was now obliged to have two public services every day, and the people did not rest till they prevailed with him to leave Warrener as their preacher, who thus became the first Wesleyan missionary in the West Indies. Coke found also believing negroes in Dominica, who had been instructed in the Gospel by converted negroes of the United Brethren's Church; and in St. Vincent there was such a general desire for Christian instruction that Clarke

was obliged to stay as missionary there. The negroes everywhere cried out, "The tempest has driven these men hither for our sakes." The third companion, Hammett, was left by Coke at St. Christopher's, from which island he was also to visit that of Nevis. In St. Eustachius a converted negro slave, named *Harry*, had been the means of converting a little company of his fellow slaves, but Coke's proposal of a mission was not listened to by the officers on the estates, and, moreover, poor Harry was afterwards publicly flogged there, then imprisoned for a long time, and afterwards banished the island. Coke could never suffer a field of labour which had been so wonderfully opened to him to be lost sight of. By the year 1788 he had paid a second visit to the West Indies. It was on this occasion that some pious soldiers in Barbadoes, who had become acquainted with him in America, fell upon his neck and embraced him. They were now assembled at the house of a merchant, named Button, who had also on his plantation some slaves that had been baptized by Coke. It was soon requested that Pearce, Coke's companion, might remain there as missionary in the Dutch island of St. Eustachius: however, the following government order had meanwhile been issued: "If a white man is found praying anywhere with any of his brethren, he shall be fined for the first and second offence, and for the third offence he shall be whipped, declared to have forfeited all his goods and chattels, and be banished from the island. A

black shall for every praying receive thirty-nine lashes, and if he is apprehended the second time he shall be whipped and banished the island. Lastly, a slave, if it appear that he has prayed, shall be flogged." Coke was obliged, in sorrow, to take leave of the negro church, consisting of 258 souls. He left, however, behind at Saba, Tortola, and Santa Cruz, indelible traces of his activity; the churches at Antigua and St. Christopher's had increased considerably; and in ten islands, containing altogether a population of 200,000 negroes, there were now very promising missions set on foot. On his third missionary journey, in 1790, he visited also Grenada and Jamaica. In the latter island a playhouse at Montego Bay was given up to him to hold meetings for worship. But at Kingston, in the same island, to which place he had sent Hammett to preach, he found this friend quite exhausted, in body and mind, as the mob had one day burst open the doors of his chapel, and treated him with such violence that he was for a considerable time confined to his bed with a severe illness, of which he died. Coke himself was now most spitefully attacked in the public papers. He, however, took the most vigorous measures and precautions; and his loud declarations that the Church already set on foot should be put into a state of legal security by the English government, had the effect of his being permitted to leave behind him the missionary, Werrill, to preach the Gospel to the negroes. On his fourth and last missionary journey

to the West Indies in 1792, he had to witness a second time the rage of persecution at the islands of St. Eustachius and St. Christopher's. At the latter place it was ordered that no one should be allowed to preach to the negroes unless he had resided in the island a whole year, and had leave and license given him so to do. To the violation of this order was affixed the pain of ninety days' imprisonment for the first offence; corporeal punishment, with perpetual banishment, for the second; and for the third, the punishment of death. Coke's missionary, who had transgressed this order, was accordingly in prison and in irons at that time. Coke now applied in behalf of both islands respectively, to the English and Dutch governments at home. In Holland he was not listened to, and it was not till ten years after, that things were altered at St. Eustachius, when a new governor allowed himself to be convinced of the value of the missions. But the English government sent to the West Indies for testimony respecting the Wesleyan mission there, and such a satisfactory one was returned that from that time no greater disturbance befell their labours. Within seven years 6570 negroes were converted. At that period those missions were more the business of individual friends, who supported them to the best of their ability without a society formed for the purpose; and Coke, in particular, who had considerable property, gave most liberally in that way. The society for this object was not formed till the year 1816, after which the missions increased in an

extraordinary manner, and their intrinsic strength has been evidently manifested under persecutions which have never entirely ceased. The emancipation of the negroes has contributed materially to their prosperity.

BAPTIST MISSIONARY SOCIETY.

This Society's income last year was £19,146. It employs 45 missionaries, 114 native preachers, and 165 assistant teachers. India has been the chief sphere of its labours, which have been there greatly honoured of God. It was much tried in the early years of its efforts, when the spirit of religious toleration was less distinctly recognized by the English government, and the great commercial rulers of India saw so much hazard to their interest, in any attempt to propagate Christianity amongst the natives.

One of the most illustrious missionaries belonged to this Society, *Dr. Carey*. This great man was originally by trade a shoemaker, and is said to have been so unsuccessful in that art, that he never could make a pair of shoes to match each other, or please his customer.

In the debate for the renewal of the East India Company's charter, in 1813, the great Wilberforce stood forth to vindicate the missionary cause from aspersions freely cast upon it by previous speakers. India, before Carey, had seen no missionary of the English Church; and imputations could be cast

more readily on "Anabaptists and fanatics." These attacks Wilberforce indignantly refuted.

"I do not know," he often said, "a finer instance of the moral sublime, than that a poor cobbler, working in his stall, should conceive the idea of converting the Hindoos to Christianity: yet such was Dr. Carey. Why, Milton's planning his 'Paradise Lost,' in his old age and blindness, was nothing to it. And then, when he had gone to India, and was appointed by Lord Wellesley to a lucrative and honourable station in the College of Fort William, with equal nobleness of mind he made over all his salary (between £1000 and £1500 per annum) to the general objects of the mission. By the way," Mr. Wilberforce adds, "nothing ever gave me a more lively sense of the low and mercenary standard of your men of honour, than the manifest effect produced upon the House of Commons by my stating this last circumstance. It seemed to me the only thing which moved them."—*Life of Wilberforce.*

The Baptist Missionary Society, like the body from which it springs, seems less catholic than any of the great Protestant Christian Societies of England, except, perhaps, our own, the Society for Propagating the Gospel. The cause is one and the same in both—the magnifying of ordinances above their real value, and the converting things left open to Christian liberty by the Scriptures, into dogmas of certain and necessary belief. Extreme dissenters and high-churchmen seem formed of the same psychological materials.

"In the East Indies," (I quote from the last Report,) "thirty-five brethren are actively engaged in the work of God, having under their care churches numbering upwards of two thousand members; of whom about seventeen hundred are converts from heathenism, or from the false religion of Mahommed. In this noble enterprise they are assisted by a numerous band of native preachers. India and Ceylon abound in gratifying proofs of the gradual, yet certain, enlightenment of the native population by the preaching of the Gospel. Everywhere crowds listen eagerly to the message of eternal life, and as eagerly receive the books distributed with the greatest care by the missionary. Education is earnestly sought after by the youth, and, even at the risk of conversion, Hindoo parents choose in preference, missionary schools for the instruction of their children. In Benares itself, the holiest of Indian cities, Brahmins discuss with each other in their private meetings the evidences of Christianity, while converted natives openly challenge their former associates to a searching investigation of their creed. It is also a sign of the increasing confidence of the converts, that native missionary societies are being formed; as for example in Calcutta, where the native brethren have founded an association, of which the venerable Shujaat Ali is president. In the second year of its existence it has opened two chapels or preaching places in the city, supports one native preacher, and spreads, by means of its own members, the knowledge of Christ in various

parts of the suburbs. In other places, in a manner the most unlooked for, divine truth is found to have taken root beyond the eye and the personal influence of the missionary. Of this, interesting examples are found in the case of the weaver and his family some thirty miles from Monghir, and there is a still more remarkable case in the district of Comilla, near Chittagong. In the latter instance a large number of persons, about 120, were led to seek after Christ by the perusal of a few books that at some fair had fallen into the hands of a Brahmin. The scorching sun of persecution had not burnt up the tender plant, and so advanced were they in Christian knowledge, that some thirteen were shortly after Mr. Johannes' visit baptized into Christ, and others will speedily follow. Invitations have come to our brethren from remote quarters to visit districts into which some portion of light had penetrated, and excited a desire for more.

"Other general influences are likewise operating most effectually to undermine the fabric of Hindooism. Caste is relaxing its hold upon the people. By some it is openly despised. Others seek to lessen the stringency of its rules. In every previous era of India's history its conquerors have gradually yielded to the power of Hindoo social institutions; for the first time they are giving way. England's ideas of law, of right, and of morals, with England's Christianity, are mightier than they. The intolerant precepts of Menu are set aside, new modes of thought are rapidly spreading; and science

is doing her part to uproot the dreams of Brahminical theology. 'The impression,' says Mr. George Pearce, in a recent letter, 'that has been made upon my mind beyond what I have ever received in former journeys, is, that *the confidence of the people in Hindooism is gone.* Their manner, their tone, their confessions, on many occasions, made me feel this in no ordinary degree.' "

There are other missionary societies besides those which have been referred to, originating in England, well worthy of lengthened notice did space permit.

The Colonial Missionary Society, which labours to supply the spiritual destitution of the colonies, independently of the Church of England (Office, 4, Blomfield Street, London).

The British Society for the Propagation of the Gospel amongst the Jews, which employs 19 missionaries abroad and at home, all but three of whom are of the seed of Abraham.

The monthly organ of this society, the *Jewish Herald* (Partridge and Oakey), is a publication full of interest and information, respecting God's ancient people.

The Chinese Evangelization Society, lately formed, the chief distinctive feature of which (and this a most interesting one), is the employment, as missionaries, of medical men in whose hearts glow the love of souls, and zeal for the glory of Christ, who, whilst ministering to the temporal well-being of their suffering fellow-creatures, may tell them of the great and good Physician of souls.

The Chinese and General Missionary Gleaner (Partridge and Oakey), is the organ of the association; and the friends of China would do well to promote its circulation. It is a most instructive and pleasing monthly epitome of missionary intelligence, and it costs only one penny.

THE SOCIETY FOR PROMOTING FEMALE EDUCATION IN THE EAST.

Letters may be directed to the secretary, care of Mr. Suter, 32, Cheapside, for the latest information respecting this important mission, and the devoted Christian ladies who have gone forth, under the auspices of the Society, to their most trying and arduous labours. The communications, from time to time published, are intensely interesting and affecting. Every Christian mother should read them.

"The sphere for the exertions of the society is enlarged year by year," says the last report. "Applications from China show that female teachers are greatly needed to follow the heralds of the Gospel wherever their message has been received. . . . . In India there has been awakened a desire for education, even among the higher classes of natives, and many interesting instances have come to light of husbands instructing their wives, and brothers their sisters, in the knowledge which they had obtained from European teachers. To meet the demand which is hence arising, *a training school*, on a superior scale, has been commenced at Calcutta; and the

committee have been happy to testify to its projectors the interest and pleasure with which they welcome them as fellow-labourers in supplying the vast wants of their benighted sisters. One fact, which speaks plainly of the revolution of Hindoo feeling in regard to the instruction of females, may be mentioned—that a native rajah has recently arrived in London, with the avowed purpose of obtaining for his little daughter, who accompanies him, the benefit of an English education. The committee have further been much interested by representations made to them of the growing desire, on the part of ladies in Persia, to obtain the advantages of education which English ladies possess; and there is reason to hope that permission will be granted to send qualified teachers to Teheran or Ispahan. This probable opening the committee especially commend to the consideration of ladies, who, having had experience in teaching among the higher ranks of our own nation, might there find all their valuable acquirements an offering acceptable to the Lord, for the promotion of his cause. To the same class of their fellow-countrywomen they would also commend the opening at Damascus, which presents a large sphere of usefulness, waiting for suitable agents to come forward."

Concerning the *training school* referred to, the reader may learn, by application direct to my very good friend, Mr. Suter himself.

Mr. Suter is the honoured father of the two accomplished and devoted ladies who have given

themselves to the Lord for the great work of training up Christian native females in India, as teachers; in order to meet the new and strong desire springing up (a most happy omen of future good), for the education of females amongst the middle and upper classes.

It will not lessen the interest of my readers in this noble and philanthropic enterprise of those Christian women, to hear that they are the granddaughters of Major-General Andrew Burn, whose conversion and after life form so instructive and edifying a part in the Christian biography of England.

I must not pass over the *Patagonian mission*, which lately terminated so fatally to all who engaged in it. It is too easy and too common to run down unsuccessful enterprises; especially if they have a spiritual object in view. The mission to Picton Island has thus been treated in our day by a host of public writers, under the leadership of that powerful paper, which aims at expressing, as it generally does, it is freely acknowledged, the public voice.

Other powerful writers for the public, however, have shown, in this instance, a clearer discernment of what is noble and great. Thus the London *Spectator* writes:—

"It needs no concurrence in the special enterprise of the Patagonian missionaries to witness, with something more than admiration, the heroism of Commander Gardiner and his companions—their

devotion, their patience, their faithful kindness to each other. Even the cry that is raised against such missions, because in this case they have proved wasteful of human life, is but partially true. The very astonishment betrayed by so many 'gentlemen of England, who stay at home at ease,' shows how much we require a memento that the power of heroic endurance, on behalf of conviction, has not died out of the blood of our race. But besides accidental examples, like that of the *Birkenhead*, at the southern extremity of Africa, we may cite Franklin and his companions, lost in Arctic America, wandering in search of facts to round off scientific truth; and now Gardiner and his companions perish at the other end of the vast double continent, carrying the gospel of their faith. The spectacle of the religious zeal which sustained them—which lifted them above their sufferings, and made them rejoice in the very midst of death, is not altogether unknown to us even here; but displayed on such a scene, it acquires a grandeur, an emphasis, a reality, that must have, to our worldly-wise, the moral effect of a novelty, and a surprise not uninstructive. Surely the spirit which incites such men to raise glorious monuments in the most distant quarters of the globe, is not 'waste?'

"Nor is every mission to be judged by its first failure. Many a ditch, before a beleaguered fort, has been filled with the bodies of those who were first amongst the victors; were such soldiers *defeated?*

"No doubt the conduct of the missionaries is a

gross violation of the economical-moral aphorism, 'Each for himself, and God for us all.' The devoted band held, that a trust in Divine Power was not incompatible with service under that power; they held, that each should work for the rest, not excepting even the Patagonian; and we have an idea that such views belong to a faith not altogether unknown to this country, though chiefly by name—Christianity. It may be surprising, indeed, that, whatever convictions they had, they should have *acted* upon them—that they should have persevered, in spite of 'difficulties,' nay, against their own 'interest!' Such heroic devotion must seem obsolete in the view of the new philosophy; but one great fact proves that it still possesses a stronger hold over the hearts, even of the 'gentlemen of England,' than that self-sufficient philosophy, and that fact is, the instant, irresistible burst of sympathy. They buried themselves on the desert shore; but the whole people of England attends their funeral."

The following are copious extracts from Captain Morshead's thrilling report on the subject, to Rear-Admiral Moresby, transmitted to the Admiralty, and published all through England at the time:—

"*Her Majesty's Ship Dido.*

"Sir,—In compliance with orders from the Lords Commissioners of the Admiralty, dated October 25, 1851, directing me to ascertain the fate of Captain Gardiner and his missionary party in Tierra del Fuego, on my way to the Pacific, it is my melan-

choly duty to report, for their lordships' information, that the whole party have perished by starvation.

"Having received information from the Rev. G. P. Despard, of Redland, Bristol, honorary secretary to the Patagonian Missionary Society, I learnt that the party, consisting of Captain Allen Gardiner, R.N., superintendent; Mr. Williams, surgeon and catechist; Mr. Maidment, catechist; John Erwin, carpenter; John Badcock, John Bryant, and John Pearce, Cornish fishermen, left England in September, 1850, in the barque *Ocean Queen;* also learnt that stores had been forwarded to them in June last, *viâ* the Falkland Islands; and, should the party be unable to maintain their position at Picton Island, Beagle Channel, being provided with partially-docked launches, that they would fall back on Staten Island. Having called at the Falkland Islands and embarked these stores, consisting of thirty casks, cases, &c., I sailed thence on the 6th of January, 1852, and stood along the north coast of Staten Island with large ensigns flying at the mast-heads to attract attention, and fired shotted guns into the mouths of St. John's Harbour, Cook's Harbour, and New Year's Harbour; and, observing a flagstaff erected with a flag on it in New Year's Island, I came to an anchor under it at 8 o'clock on Sunday evening, the 19th of January. . . . . .

"The following day, January 20, was devoted to scouring the coast and the adjacent islet; and, after many hours of fruitless search, without a sign of the

party, and when on the point of giving them up, some writing was seen on a rock across the river, which we instantly made for, and found written—'Go to Spaniard Harbour.' . . . . .

"Accordingly, the next morning, January 21, I sailed early for Spanish Harbour, and entered it on the same evening, at seven o'clock. Our notice was first attracted by a boat lying on the beach about one mile and a half inside of Cape Kinnaird; it was blowing very fresh from the south, and the ship rode uneasily at her anchor. I instantly sent Lieutenant Pigott and Mr. Roberts, the master, to reconnoitre and return immediately, as I was anxious to get the ship to sea again in safety for the night; they returned shortly, bringing some books and papers, having discovered the bodies of Captain Gardiner and Mr. Maidment, unburied. . . . . .

"I landed early the next morning (January 22), and visited the spot where Captain Gardiner and his comrade were lying, and then went to the head of the harbour with Lieutenant Gaussen, Mr. Roberts, and Evan Evans, the surgeon. We found there the wreck of a boat, with part of her gear and stores, with quantities of clothing, with the remains of two bodies, which I conclude to be Mr. Williams (surgeon), and John Pearce (Cornish fisherman), as the papers clearly show the death and burial of all the rest of the mission party. . . . . .

"Their remains were collected together and buried close to this spot, and the funeral service read by Lieutenant Underwood; a small inscription was

placed on the rock, near his own tent; the colours of the boats and ships struck half-mast, and three volleys of musketry, were *the only tribute I could pay to this lofty-minded man and his devoted companions, who have perished in the cause of the Gospel.* . . . . .

"In looking over the papers found in the cavern, I am enabled to trace out the wanderings, and many of the sufferings which beset the party up to the time of their unhappy end. . . . . .

"Having arrived at Picton Island on the 5th of December, 1850, they landed and pitched their tents on the 6th, but were compelled to re-embark in consequence of the annoyance of the natives, until their boats could be got ready. Their boats were named the *Pioneer* and *Speedwell;* and they finally disembarked, and slept in them on December 18. The ship sailed the next day, and their troubles seem to have commenced.

"Both boats immediately got under weigh for the opposite shore, on the south coast of Terra-del-Fuego, to a place they have named Bloomfield Harbour, as the natives annoyed them; but before clearing the anchorage, the *Speedwell* got on the rocks, lost her anchor, and injured her rudder; it appears to have been blowing fresh, as both boats swamped their dingies, and lost them. The *Pioneer* reached Bloomfield Harbour, but returned again the next day, and joined the *Speedwell.* Both boats then weighed for Bloomfield Harbour, but on this occasion the *Pioneer* grounded, and the *Speedwell,* having been out all

night, rejoined her next morning. On January 6, I find both boats in Lennox Harbour, where they had gone to beach them and stop their leaks; but in tacking, the *Pioneer* was thrown by a squall into a nest of rocks, and she was not afloat again till the 17th of January. They left Lennox Harbour on the 20th of January for Bloomfield Harbour, to refit their boats; but, finding the natives there in great force, they bore up for Spaniard Harbour, which they reached on the 24th of January.

"Here they seemed to have experienced many vicissitudes from the surf and storms, till the 1st of February, when the *Pioneer* was driven on the rocks, her bow stove in, and irreparable. The party in this boat took to a cavern, but finding it damp, and the tide washing into it, they hauled the wreck of the *Pioneer* higher up on the beach, and, covering her with a tent, they made a dormitory of her, the *Speedwell* being higher up at the mouth of a river, which they named Cook's River, after a lady benefactress to the mission.

"Feb. 18.—The tide rose higher than usual, and I find the following remark by Captain Gardiner:—'The box which contained my most valuable books and papers was floating about in the surf, and the beach strewn with its contents in all directions.' By this unforeseen accident I lost a Reference Bible, my private journal, and some useful memorandums, chiefly on missionary subjects, which I have been collecting for years; also my rings, and a purse containing £8. 8*s*., all the money I possessed, with the

exception of 5*d.*, in copper. All my warm clothing was washed away, but, providentially, thrown up again by the tide in the course of two or three days.

"Feb. 28.—Mr. Williams is unwell in the boat, and Captain Gardiner removes to a tent, to make more room. . . . . .

"July 4.—Having been seven weeks on short allowance, and latterly even this having been curtailed, the party are utterly helpless. Everything found in the shape of food is cooked and eaten—a penguin, a shag, a half-devoured fish washed upon the shore, and even the salted fox, washed out of the cavern, is thrown up again on the beach, and used for food. Captain Gardiner writes:—'We have now remaining half a duck, about one pound of salt pork, the same quantity of damaged tea, a very little rice (a pint), two cakes of chocolate, four pints of peas, to which I may add six mice. The mention of this last item in our list of provisions may startle some of our friends, should it ever reach their ears, but, circumstanced as we are, we partake of them with a relish, and have already eaten several of them.

"July 20.—They are reduced to living on muscles, and feel the want of food, and sometimes the craving of hunger is distressing to them. Captain Gardiner writes:—'After living on muscles for a fortnight, I was compelled to give them up; my food is now muscle broth, and the soft part of limpets.'

"July 28.—Captain Gardiner writes of the party in the other boat,—'They are all extremely weak

and helpless; even their garden seeds used for broth are now all out.'

"August 14.—Captain Gardiner takes to his bed, but a rock weed is discovered, which they boil down to a jelly, and find nourishment from.

"August 23.—John Irwin dies.

"August 26.—J. Bryant dies, and Mr. Maidment buries them both in one grave.

"John Pearce, the remaining boatman, is cast down at the loss of his comrades, and wandering in his mind, but Mr. Williams is somewhat better.

"Sept. 3.—Mr. Maidment has never recruited from that day of bodily and mental exertion. The remaining remarks I transcribe literally, they must speak for themselves.

"'Sept. 3.—Wishing, if possible, to spare him (Mr. Maidment) the trouble of attending on me, and for the mutual comfort of all, I purposed, if practicable, to go to the river and take up my quarters in the boat. This was attempted on Saturday last. Feeling that without crutches I could not possibly effect it, Mr. Maidment most kindly cut me a pair (two forked sticks), but it was with no slight exertion and fatigue, in his weak state. We set out together, but soon found that I had not strength to proceed, and was obliged to return before reaching the brook on our own beach. Mr. Maidment was so exhausted yesterday that he did not rise from his bed until noon, and I have not seen him since, consequently I tasted nothing yesterday. I cannot leave the place where I am, and know not whether

he is in the body, or enjoying the presence of the gracious God whom he has served so faithfully. I am writing this at ten o'clock in the forenoon. Blessed be my heavenly Father for the many mercies I enjoy—a comfortable bed, no pain, or even cravings of hunger; though excessively weak, scarcely able to turn in my bed, at least it is a very great exertion; but I am, by His abounding grace, kept in perfect peace, refreshed with a sense of my Saviour's love, and an assurance that all is wisely and mercifully appointed, and pray that I may receive the full blessing which it is doubtless designed to bestow. My care is all cast upon God, and I am only waiting His time and His good pleasure to dispose of me as he shall see fit. Whether I live or die may it be in Him; I commend my body and my soul to His care and keeping, and earnestly pray that He will take my dear wife and children under the shadow of His wings; comfort, guard, strengthen, and sanctify them wholly; that we may together, in a brighter and eternal world, praise and adore His goodness and grace in redeeming us with His precious blood, and plucking us as brands from the burning, to bestow upon us the adoption of children, and make us inheritors of His heavenly kingdom.—Amen.

"'Thursday, Sept. 4.—There is no now no room to doubt that my dear fellow-labourer has ceased from his earthly toils, and joined the company of the redeemed in the presence of the Lord, whom he served so faithfully; under these circumstances it was a merciful providence that he left the boat, as I

could not have removed the body. He left a little peppermint-water which he had mixed, and it has been a great comfort to me, but there was no other to drink; fearing I might suffer from thirst, I prayed that the Lord would strengthen me to procure some. He graciously answered my petition, and yesterday I was enabled to get out and scoop up a sufficient supply from some that trickled down from the stern of the boat, by means of one of my India-rubber overshoes.

"'Friday, Sept. 5.—Great and marvellous are the loving-kindnesses of my gracious God unto me. He has preserved me hitherto, and for four days, although without bodily food, without any feeling of hunger or thirst.'

"These last remarks are not written so plainly as the previous day's, and I concluded that they were the last; but I find another paper, dated Sept. 6th, addressed to Mr. Williams, and written in pencil, the whole being very indistinct, and some parts quite obliterated, but nearly as follows:—

"'My dear Mr. Williams,—The Lord has seen fit to call home another of our little company. Our dear departed brother left the boat on Tuesday afternoon, and has not since returned. Doubtless he is in the presence of his Redeemer, whom he served faithfully. Yet a little while, and though . . . the Almighty to sing the praises . . . throne. I neither hunger nor thirst, though . days without food . . . Maidment's kindness to . . . heaven. "'Your affectionate brother in . .

"'September 6, 1851. Allen F. Gardiner.'

"From the above extracts I must therefore conclude that the two bodies found at Cook's River were those of Mr. Williams and J. Pearce, and, considering their weak state, it is unreasonable to suppose they could have survived Captain Gardiner, who could scarcely have lived over the 6th of September, 1851.

"I will offer no opinion on the missionary labour of Captain Gardiner and the party, beyond its being marked by an earnestness and devotion to the cause; but, as *a brother officer, I beg to record my admiration of his conduct in the moment of peril and danger, and his energy and resources entitle him to high professional credit.* At one time I find him surrounded by hostile natives, and dreading an attack, yet forbearing to fire; and the savages, awed and subdued by the solemnity of his party kneeling down in prayer. At another, having failed to heave off his boat when on the rocks, he digs a channel under her, and diverts a fresh water stream into it; and I find him making an anchor by filling an old bread cask with stones, heading it up, and securing wooden crosses over the heads with chain.

"*There could not be a doubt as to the ultimate success of a mission here, if liberally supported;* but I venture to express a hope that no society will hazard another without intrusting their supplies to practical men acquainted with commercial affairs, who would have seen, at a glance, the hopeless improbability of any ship not chartered for the occasion sailing out of her way, breaking her articles,

and forfeiting her insurance, for the freightage of a few stores from the Falkland Islands. Painful and unsatisfactory as my report of the fate of the party is, I trust it may be considered conclusive by their Lordships, and setting at rest any further anxiety on the part of their sorrowing friends.

"I have, &c.,

"W. H. MORSHEAD, Captain.

"Rear-Admiral Moresby, C.B."

Auxiliary to all our missionary societies, in an eminent degree, are the British and Foreign Bible Society, and the Religious Tract Society. The receipts of the former last year amounted to no less a sum than £108,449. The income of the latter reached £62,169.

The value of the Bible Society's labours can hardly be overrated. They have reached unto the ends of the earth, and have made themselves felt in the most widely distant and dissimilar countries, Protestant and Popish, Mahommedan and Pagan. By the adoption of the system of colportage it has become a Missionary, as well as a Bible Society. Devoted men, employed in this work, may now be met with in almost every country: on the banks of the Black Sea; in Anatolia, and the Holy Land; in India and Australia; in British North America and our West India Islands; in Tunis and Morocco. Long and increasingly may it prosper, continually putting forth new strength, and fresh efforts, for the

furtherance of the Gospel. Its glory however is dimmed, and its usefulness retarded, by one or two things, to which in justice I must here refer.

Its assemblies begin and conclude without prayer. Secret prayer may be offered, and doubtless is, by all believing persons, when they meet to promote its objects; but there is no open, common acknowledgment of the needed presence of the God of the Bible, by any act of devotion, unless irregularly introduced by the presiding person. Hence conscientious objections to the Society led to the formation of the Trinitarian Bible Society, some years back. It is high time that those societies should be one again, and that an unholy compromise with those who "deny the Lord that bought them" be for ever dissolved. A prayer in form, or a prayer uttered without one, would be felt by evangelical Dissenters, I am sure, and Churchmen alike a great relief, attract more to the support of the cause, and infuse a spirit into the Society of incalculable value, infinitely above that of commercial activity, or enterprizing philanthropy.

The other matter, with which I think grave fault is to be found, is the production of cheap Bibles, &c., by the undue depression of the wages of the operatives employed. The cheapening of Bibles to 10*d.* and 8*d.* and of Testaments to 4*d.* has thus lowered the wages of the poor in this department of labour, and has set a bad example generally. Persuaded as I am that such inadequate wages, as these poor operatives, at the best, can earn (especially the women

and girls), and the consequent long hours of work to which they are impelled, must drive many to desperation and a sinful course, and so contribute to the demoralization of the people, I cannot but urge upon the Society the importance of the subject, and the necessity of retracing their steps in this direction. Humanity, and a just concern for our poorer brethren, also demand this no less. I am fully aware that the object in view, by the Society, is an important one, that the Word of God may find its way to every house of the poor; but the end does not justify the means. In thus providing cheap Bibles for the poor, moreover, I think that another great mistake is made. Good readers and those who have plenty of light in their habitations may read minute type on bad and thin paper; but the poorer classes in general cannot do so, and thus a Bible of this sort is kept in the cottage or room not for use, but for respectability's sake, or from regard to the child that bought it at the school, or obtained it as a prize.

The Religious Tract Society has been greatly honoured of God, and forms a beautiful picture of brethren living and working together in unity. It was formed in 1799 to promote the circulation of religious books and tracts in foreign countries, as well as throughout the British dominions; and is conducted by a committee, composed of members of the Established Church and of Prostestant Christian Dissenters, annually elected. Assisted by the disinterested labours of many esteemed friends, and the devoted missionaries of different Christian denomina-

tions, the Society has printed important books and tracts in *One hundred and ten languages; its annual circulation from the Depository in London, and from various foreign societies, is about Twenty-four millions;* and its total distribution, to March 1851, has been nearly 549,000,000 of copies of its publications.

The Committee are happy to aid the labourers of every Protestant Christian Mission in the world. Their winged messengers of truth find their way to many places which are altogether inaccessible to other agency. They have passed the wall of China, and have entered the palace of the "celestial emperor." They have instructed the princes of Burmah, and opened the self-sealed lips of the devotee in India. The sons of Africa have received them in their bondage, and have learned the liberty of the gospel. They have preached Christ crucified to the Jew, and also to the Greek; and have made known to savage, as well as to civilized nations, the peaceful truths of the Gospel.

In connexion with missions, it seems to me of so much importance to pay special regard to the moral and religious condition of our Army, Navy, and merchant-sailors, that I cannot but mention here with honour, the labours of the Naval and Military Bible Society, referring my readers to a most interesting paper on the subject, bound up with this volume, in the Appendix.

It is time now to give my readers a glance at what our Christian brethren in Scotland are doing,

and long have been doing, in the great work of missions. It is related somewhere, that the presbyterian *Rutherford* and Archbishop *Usher* had long desired to see each other, and to confer together. The primate at length took measures to accomplish his desire. As a traveller, he visited Rutherford's house on a Saturday evening, and begged permission to remain over the Sabbath. Rutherford's *gude* wife received the stranger with all Christian hospitality, and in the evening proceeded, according to her custom, to catechize her family and the people assembled under her roof. She approached the stranger and asked, "How many commandments are there?" He answered, "*eleven*." "Ah, poor man," she said, "you must stop with us until you know better." When night came on Usher was placed, as Providence would have it, in the room next to Rutherford's. He could not sleep. He had heard of Rutherford's rising at times from his bed and praying aloud, in most fervent supplications for his people and the church. He listened in vain that night for the prayer of the man of God. At last he was moved himself to prayer, and his voice roused Rutherford from his sleep, and at the conclusion of the prayer brought him into Usher's apartment. The Archbishop made himself known, and they conferred together, with holy converse, till the blessed day of the Sabbath broke upon them. At the usual time all went to church. A stranger was seen to ascend the pulpit. He gave out his text:—

"A new commandment give I unto you, that ye love one another."

Mrs. Rutherford could not restrain herself, but exclaimed, "Why, that's the wayfaring man that said there were eleven commandments!" Would to God that Christians in England and Scotland and every where else, knew more of this commandment!

Another illustration, before I pass on. I know a clergyman well, and esteem him highly for his work in the Lord, who in early life served in the army. On his return from India, in charge of some invalid troops, he messed with the general company. Upon a certain occasion, however, the King's health having been proposed (George the Fourth's, who was then very unpopular), one of the gentlemen turned down his glass. At this, of course, my friend took umbrage, and weeks passed away without the interchange of a single friendly recognition between the parties. Every day for many hours they paced the deck; but, by a sort of instinctive repulsion, if the first up on deck took the lee-side of the ship, the other was sure to go to windward, and *vice versâ*. And thus they voyaged on towards home, thinking only of their differences, until one day the cry was heard—"A man o'erboard!"—They ran both astern, lowered the boat, into which two seamen had jumped, and saved the drowning man. Their hearts warmed towards each other at once, they shook hands, explained; and, for the remainder of the voyage, the obstinate civilian

and the proud young soldier were seen to walk the deck together. Oh, when shall we forget our petty differences, and only rival each other in efforts to save immortal souls!

Christian Missions of Scotland.

The first missionary society in Scotland, of which I can find any account, is *The Society for Promoting Christian Knowledge*, which had its origin early in the eighteenth century. David Brainerd was employed by this society, in 1743, as a missionary to the North American Indians. The life and journal of this eminent Christian is published in a cheap form by the Religious Tract Society. Of the reality of the work accomplished under Brainerd's preaching, the most satisfactory attestations from respectable contemporaries are to be found in his life by President Edwards. Since Brainerd's days, the white man has been advancing upon the domain of the red, until the latter has become well nigh an extinct race.

In what condition this society is at present I am unable to say. At the disruption of the Church of Scotland, almost, if not all, the missionaries left the Establishment and gave in their adhesion to the Free Church views. Since then, the missions of our Scottish Brethren, it is curious to observe, have greatly increased, and are certainly to be counted amongst the foremost and the best.

The last year's income of the Free Church

Missions was £15,471, but the General Assembly, not being satisfied with such a result, after hearing the statements of that most able and indefatigable man, Dr. Duff, and other missionaries, have taken measures by visitations to the different synods, &c., greatly to enlarge their mission funds, so as to meet openings of providence in various parts of the world. The appeal of the committee of missions to the Assembly, that the duty of upholding this great cause might be solemnly put before the Church, is of such a heart-stirring kind, and so full of a just appreciation of the achievements of others (always a sign of true greatness), that I gladly here transcribe a part.

"Are British Christians fully alive to the importance of the favourable opportunity that has come for spreading the truth? Is it true that we, as a Church, are addressing ourselves to this work in a spirit of faith and expectation adequate to the grandeur of the interests which are at stake? Who will venture to say that we are? That our missionary spirit has in some degree revived,—that our contributions are larger,—and that our general interest in evangelistic objects is deepened,—it were wrong and ungrateful to the Father of lights to deny. But the question still remains, are we doing for India or Africa what might be done?—and we apprehend that the best friends of the cause will be the first to answer: No. It is true, that during the last fifty years, 2000 missionaries have been sent forth, by Protestant missionary societies, to the

heathen. Upwards of 7000 native assistants have been employed. About 4000 churches have been organized, containing perhaps 250,000 members. Some 3000 missionary schools are planted, containing about 250,000 children. All this gives hopeful tokens of coming blessings for heathendom. When to this we add, that since the commencement of the present century, the circulation of the Scriptures has increased from four millions of copies to thirty millions, and that the Word of God, in their native language, is now open to about six hundred millions of the inhabitants of our globe, it becomes more and more apparent that the great means for reclaiming the world are, in the good providence of God, more and more urgently brought to bear upon the minds and consciences of men. . . . . Withal, however, there is need for larger and still larger appliances before the Redeemer's last charge can be obeyed. We must see more of the spirit of Lord Chief-Justice Hale, of Dr. Hammond and Dr. Annesley, of Baxter, of Doddridge, and others, who devoted a tenth of their incomes to the service of God. Or, better still, we must see more of the spirit of Archbishop Tillotson or Dr. Watts, each of whom devoted a fifth, of Mr. Bury, who gave a fourth, or of Mrs. Rowe and the Hon. Robert Boyle, who gave a half. Or, to view the matter in another light, we need more of the spirit of the Moravians. They began their missionary labours in 1731, when they were a small community of suffering exiles, amounting to only some

600 souls; and yet within ten years, such was their ardour in this great cause, that they had sent missionaries to St. Thomas, to St. Croix, to Greenland, to Surinam, to the Rio de Berbice, to several Indian tribes in North America, to the negroes in South Carolina, to Lapland, to Tartary, to Algiers, to Guinea, to the Cape of Good Hope, and to Ceylon. Their present number, it is said, amounts to about 10,000 souls, 230 of whom are missionaries, having under their care upwards of 50,000 converts. It has been computed that, had the other churches done their duty to the heathen as the Moravians have done, then, instead of having on an average one missionary to every 400,000 heathen, we should have had one missionary to every 1800.

"And why should the Moravians be solitary and single in this respect? Can faith (if we have faith) not do in us what it did in them? Can love to Christ (if we have love to Christ) not lead to similar results? Can the love of souls not sway us, as it swayed the Moravians, who actually devoted a *fiftieth part of their entire community to the work of winning souls?* Had we but a larger portion of the Redeemer's spirit, we should find both men and means more largely at our disposal."

From many interesting documents connected with the progress of the Gospel by means of our Scottish brethren, I select two. The first is furnished, by the mission secretary to the United Presbyterian Church, to the editor of that most valuable family publication, the *Christian Treasury*. The second

is from a communication by a Free Church missionary.

Christian Mission at Old Calabar.

"*The movement which led to the establishment of this mission began among the converted negroes connected with the Presbyterian mission Churches in Jamaica. Immediately after obtaining their freedom, their feelings of compassion went out so strongly towards their fatherland, that the missionaries felt it necessary to take measures for commencing a mission to Africa.* Through the medium of the Liverpool captains trading to the coast, they corresponded with the kings and chiefs of Old Calabar, and got a formal invitation, with a promise of ground for mission-houses, and of all requisite protection and encouragement.

"The missionaries were kindly welcomed by the kings and chiefs, and had sites freely granted, on which to erect houses, as well as every facility afforded for carrying on the good work. They have also been aided and encouraged by the merchants of Liverpool who trade to the coast, and by the captains in the river. The commanders of Her Majesty's cruisers have also from time to time visited them, and shown them every attention in their power. The mission-houses taken out from this country, are built on ground raised about two hundred feet above the river, from which the wood has been cleared away, and which are thus exposed

to the influence of the sea-breeze. The sites are dry and sandy, and, what is very important, there is a fine well of pure water beside each station. The missionary staff consists of three ordained missionaries, two catechists, and three assistant teachers and mechanics, besides the wives of the married, and domestics. There is also a mission ship, with captain and crew. It was a favourable circumstance which enabled the missionaries to hold intercourse with them from the very outset, that the chiefs, in consequence of their trade with the ships, were found able to speak, and even to write, a sort of imperfect English. They have every Sabbath morning preached in the king's yard in each town, *the king, or some one of the chief men, putting what was said, as well as he could, into the language of the country.* By this means the leading doctrines of the Gospel have been proclaimed to many. They have also visited the people at their own houses, and have endeavoured, in every practicable way, to instruct them in the things of salvation; and from the very first they have had at each station a school. Girls as well as boys attend, and the children of slaves and the children of freemen sit on the same benches. The missionaries are also exerting themselves to acquire the native tongue, which has never been written; and they have already translated into it small portions of the Bible, and have formed little books, that have been found useful in the schools, and among the people.

It is acknowledged by all persons acquainted with the place, that the towns are now more quiet and orderly than they were wont to be. The principal men are beginning to understand and to appreciate scriptural truths. The Sabbath is very generally observed, especially in Creek Town, as a day of rest. A number of the advanced scholars meet frequently for the purpose of reading the Bible and prayer, and these already regard the country customs as foolish and evil. The testimony of the missionaries, and his own letters, give us reason to regard young Eyo, the king's eldest son, as a true convert. For more than two years he has, in spite of strong temptations to the contrary, faithfully observed the Lord's-day. He shows great interest in the study of the Bible, and blesses God for having opened his eyes to see all His kindness and great love. He has prayer with his servants regularly in his own house, and examines on the sermons which they hear on Sabbath morning; and he reads and explains the Scriptures to his people when absent on trading excursions into the interior. There are several other hopeful youths. But the two following things may be stated as encouraging proofs of success. The first is, the circumstance that the people of Creek Town have cast away their Ekpongyong, or chief domestic idols. Mr. Waddell called upon them to show that the Gospel had done them good, and suggested that on the day appointed for the purgation of the town, they should throw these objects into

the river. This was accordingly done in the month of November last. And the second is, the passing of an Egbo law, on the 15th of February, by which an end has been put to the horrid practice of sacrificing human beings for the dead.

Thus, in four years, the Gospel has overthrown a custom which has existed for ages, and which has slain its thousands and its tens of thousands.

This mission has been regarded as an experiment. It was undertaken with the view of determining if white men, acclimated in a tropical country, could, assisted by converted negroes from the West Indies, introduce the Gospel into Western Central Africa. That land excited the warm sympathies of multitudes, but its climate was regarded as peculiarly dangerous to Europeans. Malaria, like a mantle of death, hung over it. This was especially the case in the season of what are denominated *the smokes*, and which prevail during the months of November, December, and January. The atmosphere is then filled with dry, scorching, and noisome vapours. The trial has hitherto been, in a great measure, successful. Our agents have been there for upwards of four years, and only two deaths have occurred, and one of these persons was diseased before he left Jamaica. It seems, therefore, not impracticable for Europeans to live and labour there. It has been already said that the elevated, dry, and exposed situations of the mission houses are favourable to health, and one special end of the mission ship is to take our

agents out to sea when they become sick and enfeebled, and to grant them the benefit of the renovating influence of the sea-breeze. There is growing reason to hope that better acquaintance with the climate will remove much of the terror connected with it, and that medical men will find out the means of controlling its diseases.

If, then, it be practicable for missionaries to reside there, should not the Churches of Christ bestir themselves, and send forth the messengers of mercy to that deeply wronged and wretched land? Old Calabar is the natural key to the vast regions drained by the waters of the Niger, the Schadda, the Cross River, and their tributaries; regions which are supposed to contain a heathen population of upwards of thirty millions, for it has been ascertained that the Cross River is at one point only forty miles distant from the Schadda, thus rendering it not a very difficult matter to find access into Central Africa, without going through the pestilential Delta. These wide regions are waiting for the Gospel; and there are good grounds for believing that the climate will be more salubrious the further persons recede from the coast. High mountain ranges exist inland, offering a cool retreat to the weakened missionary. The inhabitants of these fertile lands are perishing for lack of knowledge; the divine prediction says that Moriah's land shall stretch out its hands unto God. Oh that the Churches of Britain would hear the loud and earnest cry for help that comes from

Central Africa, and hasten to close and to heal its bleeding wounds! We owe its inhabitants a vast debt; and we can discharge our obligation only by giving them the Gospel of Christ,—that which brings light to those that sit in darkness, and life to those that are in the shadow of death. O Lord, let the shout of the man-stealer, and the shriek of his struggling victim, be soon exchanged over all that land for the still small voice of the Gospel, and the gentle accents of prayer and of praise!

Deeply-affecting Case of Two youthful Converts.

"The two young men," observes the Rev. Mr. McKay, "whose painful case I have to lay before you, were brothers, of a respectable Hindustani family, and particularly prepossessing in appearance and deportment. Their complexion was unusually fair; and I have rarely seen more frank, open, intelligent, and amiable countenances. They had been with me before, and I had warned them not to come to us until they had committed themselves unto the Lord in prayer, and were deliberately resolved to leave all for his sake. On the very evening that Bhaban and Ram Chandra were baptized, they left their family and came to us. . . . . .

"It appeared that they were originally students of Seal's college, (a Hindoo, or rather infidel, institution, set up in opposition to the Missionary schools,) and had gone with others to hear the lectures, addressed, as I have already mentioned,

to the educated natives. The lectures set them a-thinking; and they were brought by a friend (also in that college) to our catechist Behári Lál, in order that they might learn from him something about the Gospel. Behári very judiciously advised them to go to our Institution; and they were accordingly admitted into it about eight months ago; being perhaps the only instance, among the many thousands whom we have taught, of young men coming to us only that they might hear the Gospel. They became very speedily convinced of its truth, and they showed so much knowledge, conviction, earnestness, and apparent faith, that I would not have scrupled at once to baptize them. Next morning, as usual, they were visited by their relatives; and their father, a remarkably intelligent man, with a winning and affectionate manner, was twice with them before noon, but they were quite firm and unmoved. A little after three o'clock, just as we were rising from dinner, news was brought to us that the mother was at the gate. My wife offered to take her into a private room, where she could see no one but her two boys; but she declined, saying that the honour of her family would be lost were she to go under an European roof. Her palanquin was therefore put down under one of our windows, and her two sons were brought to her. As soon as she saw them, she became literally frantic with grief; she drew them to her; she folded them in her arms; she clung to them, weeping passionately, and breaking out into exclamations that wrung the heart.

She imputed no blame to them, found no fault with them, declared that she wished to throw no obstacle in the way of their following their consciences; but for all that she had done and suffered for them, for all the love and affection with which she had cherished them—especially her first-born—she only besought them to go home with her for that one night, and to give their parents a few last hours to weep with them ere they left them for ever. She appealed to my wife in the most moving terms, whether this were not a small boon, and asked her whether she would not have done the same, had her son been in like circumstances. For nearly three hours this painful scene continued; other relatives stood weeping around, but the mother's sobs, and shrieks, and entreaties, were incessant, and the grasp with which she held her sons never relaxed for a moment. None of us were able to bear the sight of her agony, and we were obliged to go away at intervals, to compose our minds. It may be imagined, then, what the two young men must have suffered. It was a noble and a holy spectacle to look at them. Pale and trembling in every limb, they reasoned with their mother, gently, affectionately, and most respectfully, but with a firmness that was wonderful. They assured her that baptism would make no change in their love to her; they pointed out to her, that, even though her tears and entreaties prevailed upon them to accompany her, their convictions would remain unchanged; that they would return to us, and that all this sorrow

and agony would have to be endured again. To all this she had one unvarying answer: 'Only come with me to-night; return to-morrow, if you will.' The lads asked me if they should wrench themselves from their mother's hold, and go away from her; but, knowing how it might be misrepresented, I could not advise them to do so. Throughout, these two amiable youths appeared to have the air and the spirit of martyrs; for hours they resisted the strongest pleading on earth—the yearning cry of the mother for her first-born. At last, human nature began to give way; and the arrival of the uncle—a splendid-looking, and evidently a very able man, decided them. The oldest said to me, with tears in his eyes, 'I go with my mother; but I will return to-morrow;' and the youngest followed his example, saying, 'If they have taken my brother, they will take me also.' They went away, in good faith, believing that they were to return; but, like the young man in the Gospel, they went away pale, downcast, and 'very sorrowful.' They have written to one of our catechists since, saying that they are confined, and asking for 'James's *Anxious Inquirer*,' which was sent to them. We scarcely dare to hope that they will return to us; but we leave them with their God, and to the prayers of Christ's people. Such a defeat is all but equivalent to a victory. It is well to mention that their relatives stated that they had been treated with perfect fairness and kindness.

"Oh! my dear friend, such scenes teach us how hard it is for flesh and blood to take up the cross,

and leave all for Christ; and they should teach the Church what her part is towards these young souls, who have been obliged to undergo so firey an ordeal."

The Parent of the Missionary.

Several of the children of the Rev. Dr. Wardlaw, that eminent Scotch divine, have gone forth as missionaries to the heathen. The first which went was a daughter, married to the Rev. John Reid, missionary at Bellary, East Indies, who died in 1841, after a laborious and successful mission of eleven years. The address, delivered by Dr. Wardlaw, after his ordination, Christian parents will find most worthy of their perusal :—

"And here, perhaps, it might be prudent for me to close, without venturing to touch on ground, of which I feel all the tenderness and delicacy. Yet, if I did so, I might be thought unnatural. Turning, then, for a few moments, from you, let me say a word or two to my hearers, suggested by the peculiar circumstances in which I now appear before them, and in which others, dear and valued friends and relatives, both present and absent, are one with me.

"Our blessed Master, when his heart was melted to tender pity by a survey of the multitudes whom he saw 'fainting and scattered abroad, as sheep having no shepherd,' said to his disciples, 'The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers unto his harvest.' Do we, my Christian friends, obey the gracious mandate? Is it our prayer that he may provide suitable labourers, that he may impart the qualifications, that he may inspire the disposition and desire for the work? Do we leave him to select his instruments, according to his pleasure, as his own wisdom and grace may direct? And shall we then shrink or murmur if, in answering our prayer, and in making the selection, he should be pleased to come within the limit of our own domestic circle? Shall we venture to restrict Him, and to say, 'Take whom thou wilt, but take not mine?' No, blessed Redeemer. Far from every Christian parent's heart be such a thought! Oh, let us rather esteem it a favour conferred on us and ours, when thou art thus pleased to employ any of them in a work so full of honour!

"But to fathers and mothers, to brothers and sisters, now hearing me, who are alive to the sensibilities of nature, I need not say, that, on such an occasion, there is a struggle; and to those kindred sensibilities in their hearts we make our appeal for sympathy and for prayer. Did my dear young friend, whom I have now been addressing, stand alone, I should, from long and endearing intimacy, have experienced towards him all the warm and lively interests of friendship, at so important a crisis of his history, and towards those beloved relatives who are giving him up to God, with the tears of nature's love, and the tenderness of a parent's sympathy. But I am now called to feel not mere sympathy with the sensibilities of others; I am called to join them in the sacrifice of those sensibilities at the shrine of the cross! He goes not alone. He goes with one, whom Providence has attached to him, not only by the most tender and sacred of nature's affections, but by a kindred spirit of love to Christ, and desire to advance His glory—one, of whom I dare not trust my heart to say what I feel, but towards whom I should act unjustly, as well as unnaturally, were I to withhold this testimony, at least, that never was attachment more powerfully and tenderly reciprocal between parent and child, and that never was child more thoroughly and consistently dutiful and devoted to parent. And instead of saying more (which all propriety forbids), I shall only call upon all the fathers and mothers in this assembly to look within, and to read in their own hearts the mingled joy and sorrow by which ours (and I include the absent as well as the present) are at the same instant cheered and saddened, elevated and depressed.

"I repeat, my Christian hearers, were we as spiritually-minded as we ought to be, the joy would exceed the sorrow, grace would maintain the ascendency over nature, and we should feel it the very highest honour that could be bestowed on any whom we love, to be employed as instruments for promoting the grand purposes of the Godhead in the Redeemer's mediation, in that wonderful scheme, which was suggested by infinite love, devised by infinite wisdom, and consummated by infinite power. My brethren, we are too worldly. How many are there, even among professing Christians, who would catch with eagerness for a child, at any situation, however distant the sphere of it, of peculiarly lucrative promise! How many are there who would be

forward to apply for a situation in the retinue of royalty, or the suite of an ambassador to some earthly court, whose eyes, instead of being dimmed by the tears of sadness, would brighten and beam with joy at the success of their application, and whose hearts, when they saw their child quit the shores of their native land, amidst the *éclat* of honourable preferment and earthly distinction, would exult in the anticipation of fortune and of fame! And is it indeed possible that any Christian parent should feel thus, and should yet be disappointed, and mortified, and downcast, were his child to set his heart upon being a missionary? Shall the blush of shame rise to the cheek of such a parent, on his child announcing his determination? as if it were rather a disparagement to his family—something to which he secretly attaches associations of meanness—something to which he may submit, but in which he cannot rejoice? Is this, I say, possible? Alas! I fear it is more. But 'these things ought not so to be.' What! shall more value be set, in a Christian's estimate, on the acquisition of the wealth of this world, than on the distribution of the 'unsearchable riches of Christ?' Shall higher honour be attached to an embassy from an earthly prince, than to an embassy from Him who 'hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS?'—higher honour to an embassy, of which the design is the adjustment of some political difference, the arrangement of some treaty of commercial intercourse, the settlement of the terms of peace, or of the limit of empire between rival states, than to an embassy, of which the glorious object is to vindicate to mankind the insulted honours of the government of Jehovah; to proclaim, to rebellious fellow-creatures, the peace which has been made for them with their offended Maker; to bring them back to holy and happy allegiance, to publish the reconciliation of earth and heaven?

"'The kingdom of Christ is not of this world.' How long will it be ere the subjects of this kingdom act up to their principles, and show that they do hold, in the highest estimation, the honours which are not of this world? that they do really glory in the cross? that they do indeed 'seek first the kingdom of God;' that they do reckon a commission under the 'Prince of peace,' as more truly illustrious than one under the most renowned of earthly sovereigns? Let Christian parents act on

this principle. Let them inculcate it upon the minds, and infuse it into the hearts of their children. Let young disciples, such as are 'strong, and have the Word of God abiding in them, and have overcome the wicked one,' avow the principle, and offer themselves to the honourable work. Let the world see that we are in earnest. Let them not have it to say to us, In profession you glory in the cross; but in practice you prefer the honours of the world. Let the love of Christ 'constrain us to live, not unto ourselves, but unto Him who died for us, and rose again.' Let Christ be our end in life, and Christ will be our hope in death, and our portion through eternity!"

Since the date of this address, another daughter and a son of Dr. Wardlaw have gone forth as missionaries. The following is an extract from the address of the venerable parent, at the ordination of the latter:—

"Never did I undertake a public duty amid such a tide of conflicting emotions. Nearly twelve years ago, I was called to address the charge, on a similar occasion, to one who was a son by affinity, though not by blood, but one who hardly could have been more dear to me, had he been 'bone of my bone, and flesh of my flesh.' That dear, devoted youth, after a brief, but a most active, disinterested, able, and honourable career, has already fallen in the glorious service, and gone from his work to a crown. Never did missionary go forth with a heart more entirely surrendered to the cause of God and of souls, or with powers more unreservedly consecrated to its faithful prosecution, more thoroughly determined to 'spend and be spent for Christ.' And never did missionary, in so short a time, earn for himself a larger measure of personal affection or official approbation. His memory is embalmed in blessings. His aged mother, deprived, by the tidings of her son's departure, of the hope of ever seeing him again on earth, has since gone to meet him in heaven. His bereaved and disconsolate widow, with her fatherless family, has come back, in shattered health, to a mournful, though cordial welcome in her native home, amidst weeping, yet thankful friends. Your younger sister, and her missionary partner, having gone from Britain, in the delightful anticipation of union in India with those they fondly loved, in the intercourse of kindred affection, and the sacred fellowship of the work of the Lord, have been stunned, on their arrival, with the heartbreak of

bitterly-disappointed hope. These are circumstances, not the most encouraging to yourselves, in the near prospect of entering on your own missionary life, nor the most cheering to those to whom your happiness is most precious. But I know you too well to imagine, for a moment, that you would be daunted by them. There was too much of principle in your resolution for that. You had counted the cost. Had you shrunk, you would have proved yourself unworthy of the honour of a missionary of the cross. He who goes forth in that capacity, must be one who has learned to say, with Paul, 'None of these things move me, neither count I my life dear unto myself, that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God!' The tidings of a brother's death only contributed, as I had assured myself it would, to settle your determination. In the true spirit of the Apostle's words, you declared yourself '*baptized for the dead*;' called, upon the more decided step, to fill up the place of the fallen, and, should your Divine Leader so ordain it, to fall yourself in the same glorious conflict. . . . . 'With your shield, or on it, my beloved boy!'"—*The Christian Treasury.*

It would not be easy to point out a scene more affecting and sublime than this, or, in the whole range of our literature, a speech in which nature's choicest eloquence is more sweetly blended with the noble spirit of Christian faith.

Honoured, indeed, of God is the Church and the country which produce such fathers and such children! May the appeal and the example not be lost on us in England!

Besides the missionary societies referred to in the foregoing pages, as emanating from Great Britain, and some few others, which have not fallen under my observation, there are, happily, many to vie with us in America and the continent

of Europe. John Elliott may be regarded as a connecting link between America and England. He was *the first Protestant Christian Missionary to the heathen*, and must ever be esteemed one of the most illustrious.

John Elliott was born in England in 1603, and was a talented and industrious young student at Cambridge. He sought the office of a preacher among the settlers of America, and obtained it in 1631, at Roxbury, not far from Boston. He soon felt an irresistible attraction to the Indians; and in order to be able to do something in earnest among them, he studied their difficult language, which he did not become master of till after fifteen years' untiring perseverance.

When, in 1646, he visited the savages, his noble personal appearance made an impression upon them, and his address proved so powerful, that the chief with whom he spent the night, hung down his head, and was bathed in tears. He repeated his visit without fear, and soon was he enabled to found the first Indian town, Nonanetum (which means *Gladness*), where the savages, contrary to their habits, became settlers, and made rapid advances in civilization.

His fame now resounded far and wide, through the forests; and in 1647 the second town was built, and named *Concord*. The Indians laid aside their cruel customs, became inured to labour, and gladly assembled at school and public worship. He now ventured to go on still further into the country, without dreading fatigue, hardships, privations, or

wild beasts. "I have not," he once wrote, "had a dry thread about me day or night from Tuesday to Saturday, but have journeyed wet through from one place to another. When I want to lie down to rest, I first pull off my boots, wring some of the water out of my stockings, and put them on again to pursue my journey. But God stands by me, and helps me." When a chief with his men stood before him burning with rage, he could say, "I fear neither thee nor all the chiefs in the country, for there stands by me One who is mightier than you all." Among the Sowaheges on the Charles River, twenty-five miles from Boston, arose, in 1651, the third town, called Naticke, like a stately fortress. Hitherto *he had done all at his own expense*, but now, by means of assistance, which gradually flowed to him, with increasing abundance, he was enabled to get printed his translation, first, of the New Testament, in 1661, and then of the Old Testament in 1664. He sent also two chiefs, under the name of elders, to savages more remote; and other preachers, stirred up by his example, made similar missionary attempts, such as Richard Bourne, in New Jersey; John Cotton, in New Plymouth; Samuel Treat, near Cape Cod, and especially the Mayhew family. By the year 1674, there were fourteen towns lesser and larger built, in which thousands felt the power of the word of life. Then, however, broke out a most destructive war between the English and an Indian tribe; after the peace, there were but four of those towns standing; the settlers had either been put to death or had become cold in religion, and were thrown back upon their

old habits—prosperity and mutual confidence were gone. Yet Elliott's zeal and intrepidity reinstated most of what had been undone; and though he was now advanced in years, he continued unweariedly active at his post, as preacher and minister to his beloved Indians. He died at Roxbury, in 1690, at the age of eighty-seven. His last words were, "Lord, only let the work among the Indians live on after my decease. Come, Lord, come!"

On his death-bed, he was found by a friend teaching the alphabet to a little Indian child. He had prayed that God would employ him to the last. "The Lord has heard my prayer," said the venerable missionary, "for now that I can no longer preach, he leaves me strength enough to teach this poor child."

The following extracts from the Journal of *The American Oriental Society* will give the reader some idea of the character and extent of American Protestant Christian Missions:—

"As Americans, deeply interested in the reputation of our country, we cannot but take pride in the reflection, that, at the numerous stations of the American missionaries in the East and other parts of the globe, we have reason to believe there is a greater number of individuals who are masters of the languages and literature of their pagan and other converts than are to be found among the missionaries of any one nation of Europe. While these indefatigable men, aided by the resolute American women, who, with characteristic devotedness, fearlessly ac-

company them even to martyrdom, have been impelled, by a sense of religious duty, to the task of peacefully disseminating the benign principles of Christianity, they have also been making lasting additions to our knowledge of the moral and social condition of those nations; and, what more immediately concerns our own association, they have greatly extended our acquaintance with the languages and literature of the oriental nations, and have furnished the most valuable additional materials towards the history of the human race, and the completion of the science of ethnography.

"Thus, in the wisdom of Providence, has it happened, that, while the propagation of Christianity, on the one hand, is opening to us new sources of information, in different languages, which are the essential instruments of all knowledge; on the other hand, the progressive acquisition of those languages is constantly placing in our hands new means of disseminating religious instruction."

The American Board of Foreign Missions has seventeen printing establishments for the use of its missions, with four type foundries, and thirty-one presses. At these, printing has been executed in the following languages, viz. :—Grebo, Bassa, Zulu (Sichuana), Italian, Modern Greek, Hebrew, Hebrew-Spanish, Ancient Armenian, Modern Armenian, Armeno-Turkish, Arabic, Modern Syriac, Mahratta, Toojooratee, Hindoostanee, Tamil, Teloogoo, Siamese, Chinese, Japanese, Malay, and several others. The number of missionary labourers employed by the

Board is 517, including the wives of the missionaries, native assistants, &c.; nine of the ordained missionaries have also been educated in medical schools, and there are seven physicians who are not preachers.

The number of Baptist missions in connection with their Board is 19; and of stations and outstations, about 80. There are 103 missionaries, of whom 44 are preachers, and 52 are female assistants. Of native preachers and assistants there are 114.

The American Episcopal Church employs the following:—

In *Western Africa*, Cape Palmas: The Rev. T. J. Savage, M.D.; Rev. Joshua Smith; Rev. S. Hazlehurst; besides teachers and assistants. Out Stations: *Graway*, on the coast, two teachers. *Cavalla*, Rev. J. Payne, and Mrs. Payne; besides assistants. *Rockbookat*, on the coast, Rev. L. B. Minor, wife, and assistant.

China—Rev. W. J. Boone, M.D., at Kúlang-sú. He resided many years at Batavia and Singapore, acquiring the Chinese language, and is now preaching and instructing.

Greece, at *Athens*—Rev. Mr. Hill and Mrs. Hill, with two assistants, have large schools and are educating some seven hundred children.

In *Crete*—Rev. Mr. Benton, wife, and assistants have extensive schools.

In *Syra*—Rev. D. Robertson resided many years at Syra, and had charge of a press, and published

many tracts translated into modern Greek by himself and daughter. He is now in the United States.

At *Constantinople*—Rev. Horatio Southgate has been for some time at Constantinople, and is now about to proceed on a mission to the Christians of Mesopotamia: a Turkish and Persian scholar. There are some few other Missionary Societies in America. The total sum raised by all does not exceed as yet £100,000. Fresh efforts, however, are being made, and a revived missionary spirit appears in the churches.

It is deeply interesting and important to observe this offshoot of England, now a great sister nation, spreading throughout the world, in common with ourselves, the language, the liberty, and the religion of their forefathers. But a few years back they went forth from us a little, despised, and persecuted band. They are now revisiting, by their missionary representatives, some of the dark places of Europe; and in Asia, are seeking to revive the fallen churches, as well as to win new trophies from the nations, Pagan and Mahommedan, for the cross; whilst, on its own vast continent, it advances, with no uncertain step, upon the ancient Roman Catholic states of the South, (those miserable remnants of Spanish tyranny and misrule,) providing within its bosom at the same time an asylum and a home for millions of our Irish brethren, fleeing from popery and persecution. The churches in America are anxiously looking out for openings for Christian missions, wherever their own country is making advances; and where

England's arms procure liberty of conscience to the nations. Thus, I understand, they are now waiting for the conclusion of the Burmese war in favour of the English, that they may send thither a band of thirty missionaries.

The voice of God's providence, as regards both countries, seems certainly to be—*Open ye the gates, that the nation which keepeth the truth may enter in.*

Of the missions of our Continental European Brethren, I can say but little at present, not having before me sufficiently authentic information. There are 8 Protestant Societies formed, for sending the Gospel to the heathen, in Germany; 1 in Holland; 1 in Norway; 1 in Sweden; 3 in Switzerland; and 2 in France. The troubles which began in 1848, in Europe, appear to have weakened greatly some of these, and to have placed others in jeopardy, as in France; the revived Protestantism in which, however, seems to put forth renewed energies at home and abroad. The *Foreign Aid Society's* papers on the subject of France are deeply interesting. (Office of the Society, 10, Exeter Hall.)

The total income of those societies does not at present reach £50,000 sterling.

The Moravian Missions.

These missions are in their origin Continental, and for the greater part, in fact, still so, although largely aided by the Christians of this country. A sketch of the history of the Moravians, and of their missions to the heathen, by James Montgomery,

Esq., will be found appended to this volume. It is too interesting to be abbreviated for a place in this chapter. I shall only take leave here to relate the singular providence of God manifested in the preservation of the Brethren's store-ship, for so many years:

"Among the many mercies bestowed on our society," (write the Brethren, in 1841,) "and abundantly shared by the mission in Labrador, during the progress of the last seventy (now eighty-two) years, the marvellous protection vouchsafed to the vessel we have the favour to employ, is not the least deserving of thankful commemoration. The first ship which was the property of the Society, or rather of the so-called ship's company, was the *Amity*, which, in the year 1771, conveyed the earliest band of missionaries to Labrador. From that date to the present, no fewer than eight vessels have been successively employed in the service of the mission:—Besides the *Amity*, already mentioned, the *Good Intent* (about the year 1776), the 1*st Harmony* (1787), the *Resolution* (1802), the *Hector* (1808), the *Jemima* (1809), the 2*nd Harmony* (1819), the 3*rd or present*, *Harmony* (1831). During this long period, no fatal accident has been permitted to befall this favoured bark, or those whom she was conveying across the boisterous, and often ice-bound deep, and along a coast bristling with rocks, and abounding with peculiar perils; nor has the communication between the missionaries and their Brethren in Europe been in *a single instance* interrupted. Once, and once only, the vessel was captured, viz., in the year 1778, when the *Good Intent*, on her return from Labrador, became the prize of a French privateer. As she was, however, shortly after re-captured, the Society sustained no serious loss, while the release of the captain and crew, who had been carried into Dunkirk, and the restoration of the letters and papers, for the most part unopened, by order of the French Minister of Marine, on the personal application of Br. James Hutton, left the society, the missionaries, and their European connexions very little to desire or to regret. In the year 1803, the *Resolution*, on her return from Labrador, was twice compelled to surrender to a French frigate, by which she had been

for some time chased, The sea being, however, in such a state that the captor did not venture to send out a boat to take actual possession, Captain Fraser availed himself of the darkness of the night, and, in each instance, succeeded in his attempt to escape. Though the vessel missed the convoy at the Orkneys, she held on her course, and by the protecting care of God, reached London on the 14th of January, 1804, after the longest absence from England, and one of the most perilous voyages, recorded in the annals of the society.

"In 1816, the *Jemima*, having landed the needful stores at Okkak and Nain, was compelled, by the fearfully tempestuous weather, to leave the settlement of Hopedale unvisited, and to make the best of her way to England,—a partial failure, it is true, in the object of her voyage,—but the only one which the society has to record during a period of threescore years and ten."

Among other religious communities, "they who have most distinguished themselves in the business of conversion," writes Bishop Porteus, "are the Moravians, or United Brethren. These, indeed, have shown a degree of zeal, of vigour, of perseverance, of an unconquerable spirit and firmness of mind, which no dangers, no difficulties could subdue, (combined at the same time with the greatest gentleness, prudence, and moderation,) and of which no example can be found since the first primitive ages of Christianity. They have penetrated into the remotest regions of the globe, have sown the seeds of Christianity among the most savage and barbarous nations, from Labrador, Lapland and Greenland in the North, to the Cape of Good Hope in the South, and have been particularly successful in the conversion of the Negro slaves in several of the West India Islands, more especially that of Antigua."

Mr. Wilberforce, in his celebrated work on Christianity, describes them as "a body of Christians who have, perhaps, excelled all mankind in solid and unequivocal proofs of the love of Christ, and of the most ardent, and active, and patient zeal in His service. It is a zeal tempered with prudence, softened with meekness, soberly aiming at great ends, by the gradual operation of well-adapted means, supported by a courage which no danger can intimidate, and a quiet constancy which no hardships can exhaust."

The following extracts from the liturgy of the Brethren, express the spirit and character of the Church and its missionary agents :—

All is the Lord's : the spacious earth
Sets his creative wisdom forth :
What man of all the human race
Is not an object of his grace ?

Gladly we spend our life and blood
To serve our Lord, the living God :
Ourselves to Christ an offering give,
Who died, that we through him might live.

What true disciple e'er would choose
At home to follow selfish views,
If, though with hardship and with pain,
One soul for Jesus he might gain ?

God sends you forth—his will be done,
Your destined race with patience run ;
To all mankind his word declare,
Christ's ransom publish everywhere.

But lay your own foundation sure,
Be clean in heart, in spirit poor,
Devoted wholly to the Lord,
Then will he needful strength afford.

Fall down in faith beneath his cross,
Cry, " God be merciful to us !"
Lord, let us hear thy cheering voice,
And ever in thy name rejoice.

Part of Church Litany of the Brethren.

" Thou light and desire of all nations ! (Mat. iv. 16 ; Hag. ii. 7).
Watch over thy messengers both by land and sea ;
Prosper the endeavours of all thy servants, to spread thy Gospel among the heathen nations ;
Accompany the word of their testimony concerning thy atonement, with demonstration of the Spirit and of power (1 Cor. ii. 4).

Bless our congregations gathered from the negroes, Greenlanders Indians, Hottentots and Esquimaux.
Keep them as the apple of thine eye (Deut. xxxii. 10).
Have mercy on thy ancient covenant people, the Jews, deliver them from their blindness;
And bring all nations to the saving knowledge of Thee;
Hear us, gracious Lord and God."

Doxology

(*To be used on solemn occasions*).

Unto the Lamb that was slain (Rev. v. 12).
And hath redeemed us out of all nations of the earth (Rev. v. 9).
Unto the Lord who purchased our souls for himself (Acts xx. 28).
Unto that Friend who loved us and washed us from our sins in his own blood (Rev. i. 5).
Who died for us once (Rom. vi. 10, 11; 2 Cor. v. 15).
That we might die unto sin (1 Peter ii. 24).
Who rose for us;
That we also might rise (1 Cor. xv).
Who ascended for us into heaven;
To prepare a place for us (John xiv. 2, 3).
Choir.—And to whom are subjected the angels and powers and dominions (1 Peter iii. 22).
To Him be glory at all times.
In the church that waiteth for Him, and in that which is around Him.
Choir.—From everlasting to everlasting. *Amen.*
Little children, abide in Him: that when he shall appear we may have confidence, and not be ashamed before Him at his coming (1 John ii. 28).
In none but Him alone I trust for ever;
In Him, my Saviour.
The Lord bless thee, and keep thee!
The Lord make his face shine upon thee, and be gracious unto thee!
The Lord lift up his countenance upon thee, and give thee peace!
Choir.—In the name of Jesus. *Amen.*

CHAPTER VIII.

MISSIONS TO THE NATIVE IRISH.

"The shamrock waves more gracefully in our national wreath than either the rose or the thistle; and were it but watered with the dew of the Gospel, it would rival the bloom of the one and the down of the other." MELVILLE.

"THERE is something very singular in the ecclesiastical history of Ireland," writes O'Driscoll, a Roman Catholic, in his "Views of Ireland." "The Christian Church of that country, as founded by St. Patrick and his predecessors, existed for many ages free and unshackled. For about seven hundred years this Church maintained its independence. It had no connection with England, and differed upon points of importance from Rome. The first work of Henry II. was to reduce the Church of Ireland into obedience to the Roman pontiff. Accordingly he procured a council of the Irish clergy, to be held at Cashel, in 1172, and the combined influence of Henry and the Pope prevailed. This council put an end to the ancient Church of Ireland, and submitted it to the yoke of Rome. That ominous apostasy has been followed by a series

of calamities, hardly to be equalled in the world. From the days of Patrick to the council of Cashel, was a bright and glorious career for Ireland. From the sitting of this council to our time, the lot of Ireland has been unmixed evil, and all her history a tale of woe."

The people of Ireland are made up mainly of three very distinct races—the *Celts*, the aboriginal possessors of the soil; the Anglo-Saxon invaders and adventurers, from the time of Henry II. to that of William III.; and the Lowland Scotch colonists, planted in Ulster by James I. These several races have but little intermingled with each other, and are easily distinguished by any intelligent observer. The descendants of James' stiff old Presbyterians retain the form of religion, the habits, and the very dialect of their Scottish forefathers. They are an intelligent, industrious, and commercial people, who have turned the naturally poorest quarter of the island into the richest, so that it supports at this day, and in greater comfort, a more densely-located population than any of the other provinces. They are a grave, unmusical people, strongly attached, of late years, to the constitution and government, and, in their religious predilections, decidedly Protestant. The Anglo-Saxon race, in like manner, differs little from its original, except that it plainly inherits more of the spirit of the soldier than the man of business, being usually gay and extravagant, as well as generous and brave. The selected forms of their ancestors for the purposes of war, their own less sedentary

occupations, and other causes, have tended to produce in their physical construction greater symmetry and gracefulness of person, and, in general, a higher stature than is to be seen amongst the people from which they have sprung. Physically considered, indeed, no race is superior to them; and, under the influence of the Gospel, none more devoted, zealous, and useful. The clergy of the Established Church are almost all of this family.

The English invaders of Ireland chiefly settled in Leinster, and, in the towns, resided in a separate part, recognizable often to this day, so that in certain cities one division remains under the designation of *Irish-town*. They are intensely Protestant and English in their sympathies.

The Celtic, or aboriginal race, is to be met with in all the provinces in greatest proportion, except in Ulster, where they are about equal in number. In Connaught, and the mountainous regions of the north-west and south-west, they retain almost exclusive possession of the soil, and have remained ignorant altogether of the English language, until of late years. Probably a million still are in this condition. In those parts of the country, therefore, the Irish are to be seen in their true, unmixed character; and, it must be confessed, that, whether one looks at their physical or moral condition, the habits of their gentry, or the character of the common people, he cannot help forming a comparison, most unfavourable to them, with the inhabitants of the other parts. It is true, indeed, that, for more

than a thousand years, they have been kept in the profoundest ignorance, and the practice of the most debasing superstitions, by a priesthood, bigoted, intolerant, and irreconcilably inimical to England, and everything Protestant. What they have learned, therefore, of the arts and manners of civilized life, has been only by stealth.

It is important to observe, that, discreditable to this country as so many of its dealings with Ireland and the Irish have been from the beginning, and terrible as the spoliations and wrongs inflicted upon individuals by the deputies of England, sent over to govern the country, and their favourites in the Castle of Dublin, Ireland was unquestionably delivered by England from a worse condition, and saved from sinking into the lowest depths of barbarism and savage life. England's invasion, and Scotland's colonies, rescued the Irish from mutual annihilation, and gradually introduced, in some degree, the arts of civilization and peace amongst them. There is proof sufficient for this in the fact, that the Irish positively multiplied, and that rapidly, after the entrance of the foreigners, until the late years of awful famine and disease.

Frequently did the Irish rise in revolt against the possessors of their soil; as frequently were they defeated, and received new lords on the estates confiscated by the rebellion of their chiefs.

The crisis in England's history, during the parliamentary wars, was eagerly seized upon as a favourable occasion for a national effort to exterminate

the English. We have heard it often said, in our own times, "England's necessity is Ireland's opportunity." The maxim was then terribly acted upon. Forty thousand Protestants, according to Hume (200,000, if we are to believe the boasting of a Roman Catholic writer, quoted by Bishop Burnet), men, women, and children, were, in cold blood, massacred.

In that most dismal period, there arose a light in Ireland, which, in God's good providence, shall never be extinguished until it shall have led its people to true religion, and the comforts of liberty and peace, and placed Ireland, in those respects, on a par with her more favoured sisters, Scotland and England. Then shall she truly be, what one of her poets described her,

> "Great, glorious, and free,
> First gem of the ocean,
> First flower of the sea."

Bedell, *an Englishman*, illustrious amongst the scholars of his day, and a prodigy amongst Irish bishops (for, with the exception of Usher and himself, the episcopate body in Ireland was far below par), having made himself master of the Irish tongue, conceived the idea of translating into that language the Holy Scriptures, and, with the help of an able Irish scholar, accomplished the blessed work.

The New Testament and the Book of Common Prayer had been translated before, by some unknown

hands, but Bedell wished to give the Bible to the people whole and entire; and he consulted the wisest and best men of his acquaintance, in order to find a person worthy to be entrusted with so momentous a work. At length, having advised with Archbishop Usher, Sir James Ware, and other approved judges, he fixed upon Murtach King, an aged man, a convert from Popery, and one whom he describes as "a man of that known sufficiency for the Irish, either in prose or verse, as few are his matches in the kingdom." The bishop admitted Mr. King to holy orders, and placed him in a benefice, and then committed to his care the work of translating the Holy Scriptures, "commending him to God with prayer and a blessing."

Bedell himself superintended this anxious labour. Daily, after dinner or supper, he examined a chapter of the new translation, and compared and corrected it by the English, the Hebrew, the Greek Septuagint, and Diodati's Italian version. Thus, in a very few years, the translation was completed in a satisfactory manner; and the bishop made arrangements with a printer, for the execution of the work, taking upon himself the whole expense. He had not the gratification, however, of seeing the work in its printed form.

The printing, interrupted first by the hostility of many of his own brethren, and then by the rebellion, was brought to completion, some years after his death, by the zeal and munificence of that illustrious

philosopher and Christian, the Honourable Robert Boyle.

Bedell lived and died amongst the Irish, in his diocese of Kilmore, respected—yea, reverenced—and beloved by them to the last.

A little flock of Protestants, who had escaped the general massacre, were gathered round him. To them he rejoiced to minister daily, of such things as he had, bodily and spiritually. His house and his cathedral were held sacred by the rebels. They sent a messenger to him, to dismiss from about his person those obnoxious persons. "As for himself, they meant him no harm; he had done no one harm, but every one good." Bedell would not, and all were removed to a miserable island-prison, from whence, after great suffering in health, and much faithful exercise of his ministry to his companions in tribulation, he was removed to a private house, where he died, in the full hope and peace of the Gospel.

The rebels followed his remains to the churchyard, and fired a volley, in military fashion, over the grave. A priest was heard to utter the *requiescat in pace*, with the addition, so happily falsified by the event, *ultimus Anglorum*, and another, with some perception of the truth, responded,

"*Mea sit anima, cum Bedellii.*"
"May my soul be with Bedell's."

Bedell's Irish Bible, when published, was too

expensive a book to be generally useful, and the Christian Church was so little alive to its duty, that, for nearly two whole centuries, it remained in this condition; and the masses of the people were, moreover, untaught, and unable to read their own language.

To the British and Foreign Bible Society, and the Hibernian Bible Society, who, in 1821, published two cheap editions of Bedell's Bible, the Irish are indebted for this most precious boon to their country; and to the Irish Society of London, established in 1818, for the means of acquiring a knowledge of their own language, and ability to read the Holy Scriptures.

The Irish Society, for promoting the education and religious instruction of the native Irish, through the medium of their own language, adopted, in 1823, the following plan of proceeding:—

A proper person was in the first instance employed to seek for individuals, in a particular district, who were competent to teach the primer of the Irish language. In order to avoid exciting the notice of the priests, there was no school-room, no tables, no apparatus, no regular collection of scholars. The Teachers were engaged to instruct their neighbours when and how they could, by day or by night, at home or abroad, sitting under the hay-stack, or upon the wild mountain-side; and they were furnished with elementary books and portions of Scripture for the purpose. At the end of three or four months an inspection, by the person who engaged

them, took place; and the teachers were paid a sum, usually one shilling per head, for each pupil passing this inspection. Within two years the following document was presented by the teachers and pupils of the Kingscourt District in Cavan, and the Diocese of Kilmore, to the Society.

"We, the Roman Catholic Masters and Scholars under the Irish Society, whose names, with our respective residences, parishes, and post-towns, are hereunto annexed, desire, by the following resolutions, to express, on behalf of ourselves and upwards of FIVE THOUSAND of our adult fellow-brethren, who, in this district alone, are in connexion with the Irish Society, our humble but conscientious and heartfelt sentiments, with respect to this invaluable Institution, and our reading the Scriptures in our venerated and beloved tongue.

"Resolved—That, for a considerable time past, we have observed the good effects of Irish Schools in removing prejudices, banishing vicious and encouraging virtuous habits—that in many places we have seen those who formerly spent part of the Lord's Day at football, dancing, card-playing, and whiskey-houses, now resorting to the Irish Teacher's house, to learn lessons of wisdom from the Book of God."

During the following ten or twelve years the work went on increasing, and although it was as yet but "the night of toil," there was many a bright streak of heavenly light, sufficient to encourage those who were "faint, yet pursuing" the path of duty. For instance, when Charlotte Elizabeth, one of Ireland's best benefactors, was exerting herself on behalf of the native Irish, the poor peasants of Kingscourt, grateful for her kind advocacy of their cause, subscribed among themselves for the purpose of presenting her with a copy of Bedell's Irish Bible in a case

of old Irish oak, which they transmitted to her, with a suitable address in the Irish language.

The results of this teaching were now beginning to assume a definite form. Many persons openly renounced the Church of Rome.

A School-house and Church were built at Ventry for the converts of the Irish Society. Here it was, that in the year 1827, the Rev. John Gregg preached the first Irish sermon in the town. During his address a zealous Roman Catholic youth endeavoured to disturb him by rubbing a stick against the leg of an old table. *This youth has since been ordained in our Church, and is well known as the Rev. T. Moriarty.* He entered upon the ministry of Ventry, his native place, early in 1839, with a congregation of about 170 converts.

The Rev. E. Norman was also appointed as Missionary amongst the converts at Brosna, County Kerry, and the Rev. T. Hamilton was appointed to the interesting Irish-speaking charge at Dunurlin, while the Rev. T. de Vere Coneys was employed as a Missionary in many parts of the West of Ireland; his perfect knowledge of the language, and his zeal for the salvation of souls, rendering the most laborious work easy and pleasant to him. During these frequent tours he scattered broad-cast that precious seed which has since brought forth such abundant fruit to the praise and glory of God.

The four Missionaries above-named were maintained as such by the Irish Society.

In the year 1843, a Professorship of the Irish

language was founded in Trinity College, Dublin, *the funds for that purpose having been procured by the Irish Society*, and this chair was filled by Mr. Coneys until the period of his lamented death in December last. The Ventry Irish School was also adopted in 1844, by the Irish Society, for the instruction of Irish-speaking youths, with the view of preparing them for the Ministry; and in 1845, four Exhibitions were established in Trinity College, Dublin, as a further encouragement for students of the Irish language. Meanwhile the elementary system of teaching, *with the addition of Scripture Readers*, had extended *to eighteen counties*, and previously to the year 1846, *some hundreds of thousands of the Native Irish had been taught to read the Scriptures in their own language.*

In that memorable year it pleased the Lord to cause a blight to pass over the land, and the staple food of Ireland was lost.

The famine will not soon be forgotten. Villages were swept away and whole districts depopulated by that awful scourge: it is calculated that at least a million of people perished during that visitation; and although British benevolence was prompt and early in rendering aid, many of the people died before the supplies could reach them. But however fearful the scourge, it pleased the Lord in His inscrutable wisdom to epmloy it for the furtherance of His own great work, and results have arisen equally unexpected by the friends of the Gospel and the Priests of the Church of Rome. Holy water was sold for

sprinkling upon the land — it produced no effect upon the diseased potatoes. The people implored the Priests to exert the power of performing miracles, which they had long claimed, and to stay the ravages of the famine, but no miracle was performed: the people doubted the infallibility of the Church. The supplies for their necessities came from the Saxons, whom the Priests had taught them to hate; and their lives were preserved in a great measure by the means of the protestant Clergy, whom the Priests were wont to call mischievous heretics and the messengers of Satan. And the Priests having, by means of political agitation, unconsciously taught the people to think for themselves on the subject of politics, the people not unnaturally extended the same principle of private judgment to the subject of Religion.

God in his wisdom thus overruled the famine to the breaking down of prejudice, and removing difficulties in the way of instructing the Romanists; but neither the Famine, nor the concomitant Fever, nor the breaking down of Prejudice, nor Political Agitation, was "the seed." "The seed is the Word of God." During the famine, and immediately after, many an Irish peasant might be seen taking his Bible from the shelf in his cabin, and lighting a splinter of bogwood, and sitting down to read the Word of God for himself and his family. Yes, that Bible which he at first procured merely to learn his own beloved language—the reading of which has always been the pride of the Irish peasant;—that Bible he now reads as a message from God; and

reading its sacred pages, illuminated by the light of the Holy Spirit, he finds a Saviour of whose *sole* atonement and intercession he had never heard from his Romish teachers, and he receives "beauty for ashes, *and* the oil of joy for mourning." This extensive sowing of the seed is acknowledged by all to have been the preparation for the Reformation Movement.

The Bishop of Cashel, in a letter to the Secretary of the Irish Society, attests this fact in the following terms:—

"There has been a wonderful testimony borne to the efficacy of Irish teachers and the Irish Society. The Irish Scriptures, put into the hands of the people, are confessedly at the bottom of all the conversion that is so happily going on in Dingle, Doon, Connemara, and Mayo. Whatever instruments may have been raised up to gather the harvest, all attest the fact that the Scriptures in Irish have been the good seed, and thence have come the blade, the ear, and the full corn in the ear."

In 1847, the London Committee felt that the openings were such as to demand increased action, and the Lord of the harvest, in reply to the earnest prayers of His people, was pleased to raise up, in quarters least expected, efficient labourers, and to send them forth into His harvest.

The Rev. Daniel Foley, of Clonmel, a convert from Romanism, one of the Clerical Agents of the Irish Society, in a letter dated Jan. 22, 1848, writes thus:—

"I preached this week at Carrick-on-Suir, on Sunday morning, when, though no public notice was given, I had the largest congregation seen for a long time there, and among them several

Romanists who came in, most of them for the sermon, but some during service. On Tuesday night I preached at Tramore, and had the largest congregation the vicar ever saw in the church; indeed, he feared the gallery would break down where all the Roman Catholics were, so dense was the throng. The poor fellows listened with deep attention, and even audibly expressed approbation at times. In the Cathedral of Lismore, I preached on Wednesday evening; the Church was filled, the Roman Catholics standing up to the reading-desk, and outside the doors. At Dungarvon, on Sunday night; *there*, had we a place large enough, we might have had many hundreds of Romanists: as it was, we had a goodly number, and those who were obliged to stand outside the window, occasionally requested that I would speak up so as they might hear. After the sermon was ended (and now and again during) I had to stand a hard fire of cross-examination from one or two of the priest's party, who attended; and thus much was brought out to their own confusion, on several errors of Rome as well as that announced."

Not long after, in the same year, the Rev. T. Moriarty, Missionary of the Irish Society at Ventry, writes:—

"I had a most interesting tour through the Cork Irish districts. I preached twenty sermons in Irish, with such heads and of such lengths that, after my parochial duties on Sunday, I was completely exhausted. I preached to over 2,000 in all. I may count that 1,000 were converts, 500 Romanists, and 500 old Protestants, who were better pleased to hear an Irish sermon than one could imagine. There are many of that class of Protestants in the county Cork. One poor man who was not hearing me, heard so much about the sermon from others, that he said he would come to hear the next sermon if the priest would roast him in the fire for it. Many a poor creature from the heart said, 'Oh, when will you come again, sir?' 'Alas, that we hav'n't an Irish ministry!'"

The following notice of a station in Erris is given by the Earl of Roden, in his interesting work, "The Progress of the Reformation in Ireland:—

"We visited the mission at Pulathomas, where the Rev. Mr. Foley, formerly a Roman Catholic, is appointed curate. It is ten long miles from Belmullet. We accompanied Lady Louisa Lees and Mr. Lees to this interesting place. On our arrival at the hill over the bay on which the missionary church, the school-house, and the clergyman's house were built, by the exertions of Mrs. Col. Inglis, we had before us a complete picture of what I should conceive was a missionary station in a heathen land. The scenery around was very wild. In the church we found a congregation of about two hundred and fifty assembled, including the children of this place, and those of Inver, some miles distant over the mountains. The prayers and sermon were both in Irish and English. Considerable persecution and want of work was complained of by many who were present; but when I examined them as to the cause of their being willing to incur those trials, they appealed to the Scriptures as the grounds of their leaving the Church of Rome."

There are three distinct congregations of converts in Erris, ministered to by three Missionaries of the Irish Society. There are also ten Scripture Readers, four Schools for the young, and Schools for teaching adults, numbering in all more than five hundred pupils.

A clergyman, who went from England in the autumn of 1850, for the purpose of examining the work of the Irish Society in the west of Ireland, gives the following account of a congregation of converts at Ballycroy, another of the stations in Erris:—

"They all listened with earnest attention, some standing, some sitting, and some squatting upon the floor—about 160 in all.

"One of the congregation was a man who had been the captain of a gang of robbers. In one night he and his companions had stolen twenty-seven sheep from the farmers of the district, and had sold them at a neighbouring fair; but he had listened

to the Irish missionary preaching Christ in his native language, and was converted. A few months ago, Mr. Burke returned after a little absence, and this man met him and said, 'I don't know what has come over me, your reverence—I find the greatest change; *I never prayed* or cared for mass, but my heart opens when I hear the Bible read or you preach the word: I was very fond of drinking and cursing—now I cannot bear to drink, and *my flesh and blood mixes* when I hear a person curse.' This man may now be said to sit at the feet of Jesus, desiring to learn the ways of God.

"Amongst others, an interesting boy was present. I asked who he was. 'Come here, Pat, and speak to the gentleman,' said Mr. Burke. 'Pat,' he said, 'is a missionary amongst the neighbours.' I asked little Pat if he was a Romanist? 'I am not, sir,' he said. 'What are you?' 'A Protestant, sir, since Mr. Burke came here.' 'And how do you act as a missionary among your neighbours?' 'I take my Testament, your honour, and reads it to them of an evening when they let me; sometimes they will, and sometimes they won't.' 'Well, my boy, what do you do when they won't let you?' 'Why, your reverence, I ask them would they like me to sing to them; and when they say they would, I take out the Irish hymn-book, and I sing a hymn; and sure, sir, when I'm singing a hymn, ain't I telling them of Christ?'"

The following striking testimony to the work in Pallasgrean and Doon is borne by the Rev. E. Hoare, of Ramsgate, in a letter, dated July 10th, 1851:—

"I arrived at Pallasgrean in the afternoon of Thursday, the 26th of June. Mr. Scott, Mr. Atkinson, and Mr. Darby very kindly met me at the station, and at once conducted me to the school-room, which I found full of men, women, and children, all converts from the Church of Rome. I was surprised at the respectability of their appearance, and at the number of well-dressed men among them. I was pleased also to observe that most of the men and children had Bibles in their hands, though I did not observe any Bibles amongst the women. I spoke to them for some time on the great principles of the Gospel, and questioned them carefully on the authority of the Scriptures, the

atonement, and justification. I was anxious, also, to ascertain how far they understood the errors of the Church of Rome; and nothing could be more thoroughly satisfactory than their replies. They never failed in producing scriptural proof for any of the truths on which I examined them, and were always prepared with the chapter and verse to which they had occasion to refer.

"After leaving Pallasgrean I went to Doon, about three miles distant, where I had the joy of meeting a similar assembly of converts; but there was this difference, that the room, being insufficient for their accommodation, they were obliged to adjourn to the open space in front of Mr. Atkinson's house. There were persons of all ages and both sexes, but chiefly men; some old men, just awakening to a new life as they approached the grave; and some most interesting children, *whose prompt and accurate replies surpassed anything I have ever known in England.* There were also persons of all ranks, including the intelligent gentleman, the respectable farmer, the comfortable pensioner, and the almost starving labourer, whose naked flesh appeared through the rags which hung in tatters upon his famished person: but in all, as far as I could judge, there appeared an accurate and intelligent acquaintance with the Scriptures, leading to a full determination to look to Christ Jesus as their only Saviour, and to have done with popery for ever."

About fifty congregations of converts have been formed by, or are now ministered to, by the Missionaries of the Irish Society, while many converts in other places have joined the existing Protestant congregations, and are thus brought under the regular Parochial ministry.

About 30,000 pupils are in the schools of the Irish Society. The number of converts we have seen stated at 30,000, but we abstain from counting them, as we believe that the influence of the Irish Society has, under the Divine blessing, extended beyond the limits of Ireland. Convert Readers have commenced

a work in London among the native Irish; and letters from America, asking for Bibles and Primers to instruct the emigrants, prove that the precious seed has been wafted to the New World, where it brings forth fruit as in the Old.

Abundant evidence is on record as to the great numbers of Irish converts in the United States of America.

In a letter from the Rev. R. Mullen, a Roman Catholic priest in New Orleans, to the Roman Catholic priests of Ireland, published in the *Tablet*, in the month of April last, 1852, the following statements are made:—

"The present population of the United States is about 25,000,000, and of these the Catholic Church claims only 1,980,000.

"From the year 1825 to 1844, 1,250,000 left Ireland, 1,000,000 of whom came to America. The proportion of Catholics among them may be very fairly estimated at 800,000.

"Since that period to the present, the numbers who emigrated here from Ireland, at the lowest calculation, were 1,500,000; and, taking the Catholics as above, we will have, in nine years, 1,200,000.

"A large number (say half a million) came from Germany, some from Italy, France, Belgium, and other countries, during the last ten years, half of whom were Catholics—say 250,000.

"Twelve years ago America had a Catholic population (according to Dr. England, Bishop of Charleston), of 1,200,000.

"Calculating the increase of this number by births, at the very small number of 500,000, and adding for converts in the larger cities and towns, 20,000, we will have the following total:—

Catholic emigrants, from the year 1825 to 1844	800,000
Catholic emigrants, from 1844 to 1852 . .	1,200,000
Catholic emigrants from other countries .	250,000
American Catholic population, twelve years ago	1,200,000

Increase by births since	500,000
Number of converts	20,000
Number who ought to be Catholics . .	3,970,000
Number who are Catholics	1,980,000
Number lost to the Catholic Church .	1,990,000

Say, in round numbers, two millions!

"This calculation is vastly under the reality, yet it is a startling revelation that two millions (principally of Irish Catholics, have been lost to the Church in less than a quarter of a century!"

The Irish Society is far from claiming the exclusive credit of the spiritual emancipation, either of those in Ireland now, or those who have left her shores for distant lands. But from the statements of many Romanists made to superintendents and missionaries, that they must leave Ireland and the watchful tyranny of the priests, to enjoy liberty of conscience and an open Bible elsewhere; from the letters received from emigrants, thanking God for the scriptural instruction received in the schools and through the agents of the society, as well as from the "startling revelation" of the Rev. Mr. Mullen, that "*in less than a quarter of a century, two millions, principally of Irish Catholics, have been lost to the Church*," it has no doubt that the labours of the society have been among the principal means in effecting the conversion of the mighty multitude spoken of by Mr. Mullen.

The following interesting letter on this point is from Rev. A. P. Hanlon:—"Mountshannon Vicarage, Scarriff, May 27th, 1852. —I wish you could send me a few numbers of Priest Mullen's most gratifying letter from America. I sent the one that I

received from you to Rev. Mr. Langford, of Miltown; but before I sent it, I showed it, and explained it, to several Roman Catholics, most of whom were neither surprised nor sorry. One man came to me to ask me some particular question in private. When we got into a private place, the following conversation ensued:—'I heard that your reverence has a letter, written by a priest from America?'—'I have; do you wish to see it?'—'O no, your reverence, sure I can't read; but I heard that the priest tells about all the Roman Catholics that are going to church in America, and I want to know from your reverence, are the names put down?'—'Why are you so anxious about that?'—'O, then, just because I am sure, that, if the names are put down, I am done; I'll be turned out o' my little houldin', and I'll be made a holy show of in the parish,' (and while he said this, he wrung his hands and rocked himself, evidently in great distress).—'Why should you be turned out of your holding, if the priest put down the names?'—'Just because my boy, when he was going to America, towld me that he would never go to mass after he left Ireland; and I am sure and sartin he is one o' them.'—'Well, now, don't be uneasy; the names are not put down.' At this the poor man seemed greatly relieved, and begged of me not to tell any of the neighbours what he told me. I asked him, was he sorry for his son going to church. He firmly and earnestly answered, 'My son promised to send for myself and the rest of us next year; and *we have agreed that we'll be all Protestants as soon as we can leave Ireland!*' In answer to further inquiries, I found that his son got an Irish Testament from an Irish teacher; that he had taught him to read it, and marked several passages in it against the Church of Rome. Up to that time, the boy was given to bad company, and, by his foolish conduct, breaking the poor father's heart; but 'since he took to the reading of the Bible, he became a good son.' The rest of the family, seeing the blessed effects of his reading the Bible, concluded that it must be a good book, and encouraged him to read it for them also; and the blessed result is (to use the poor fellow's own words), that they have all agreed to become Protestants, as soon as they can leave Ireland.

"The priests are acting upon Mullen's letter throughout the country, endeavouring to stay 'the Exodus.' Some of them tell the people that half the emigrants are in the poor-houses there,

for want of employment; others plainly telling them, that they are all becoming 'Jumpers' (a nickname given to the converts) in America."

The Society's most interesting paper, from which the foregoing facts have been collected, will be readily supplied, on application to the Secretary, 32, Sackville-street, Piccadilly, to persons desirous to promote the objects of the society.

HYMN FOR ANNIVERSARY MEETINGS OF THE IRISH SOCIETY.

TUNE—"*From Greenland's Icy Mountains.*"

The Gospel Hymn has sounded
From many a distant plain,
And Christian bosoms bounded
To catch the lovely strain;
But I sat lone and weeping,
Though joying in the sound;
For still in darkness sleeping,
My own Green Isle was found.

While o'er the ocean billows
The song of triumph rung,
Her Harp was on the willows,
Deserted and unstrung;
But now she wakes! and taking
Her Harp from off the trees,
A few soft notes are breaking
Upon the mountain breeze.

When tuned to songs of glory,
Or pleasure's light design,
Or sorrow's plaintive story,
What Harp can equal thine?
Soon may its soft notes, trembling
To lays of Holy Love,
Send forth a strain resembling
The Golden Harps above.

Irish Church Missions.

This society originated from a combination of circumstances. The minds of the Romanists had for some time previously been undergoing a change on the subject of religion, which was considerably strengthened by the conduct of their priests at the time of the famine in 1846. The failure of their pretended miracles in staying the potato disease lessened their authority and weakened their influence over their flock; whilst the self-denying exertions of the Protestant clergy, in not only soliciting and dispensing the liberality of the British public, but in giving of their substance so far as to reduce their families, in many instances, to poverty, disposed many to receive from them that bread "which endureth unto everlasting life."

The Rev. Alex. R. C. Dallas, from frequent visits to Ireland, was impressed with the necessity of immediately organizing some plans for presenting the Gospel of Christ to them, which he was enabled to carry into effect by assistance received from Christian friends.

Eight special messengers were despatched in 1846, whose duty it was to go, two and two, for several months, throughout Ireland, to ascertain the minds of the Romanists on the subject of religion, to converse generally with the people, and never to part company from any without communicating the Gospel plan of salvation.

About 90,000 tracts were sent through the post-office to Romanists only, and five important addresses to the priests.

A "Special Fund for the Spiritual Exigencies of Ireland" was at this time called into existence, in response to the letters of Mr. Dallas in the *Morning Herald*, in the autumn of 1846, combined with the efforts of the late and much-lamented Edward Bickersteth. A committee was formed; the sum of £8,504 2*s*. 8*d*. was raised in the first year, and £2,078 7*s*. in the second; and, at a period of much outward pressure, was the means of aiding those societies which were most adapted to meet the spiritual wants of the people. "The Special Fund" continued in operation through the years 1847 and 1848, and was also instrumental in assisting the missions hitherto supported by individual exertions. The committee of the "Special Fund" were induced to alter their constitution in the year 1848. They determined to send forth ordained missionaries to labour amongst the Romanists. The society was afterwards (in May, 1849) designated "The Society for Irish Church Missions to the Roman Catholics," its great object being to promote Church missions to the Roman Catholics of Ireland through the Established Church in Ireland; the chief attention being directed to the English-speaking population, except in the missions in Galway, and *except in such districts as may not be occupied by the Irish Society;* and

this object being carried on with cordial good-will to the Irish Society, labouring in their important sphere among the Irish-speaking population."

Mr. Dallas had been instrumental, from the year 1846, in supporting an important mission at Castelkerke, West Galway. The inhabitants of this lovely spot, on the shores of Lough Corrib, had shown a desire to abandon the Church of Rome, and on the 12th of March, 1847, as many as FIFTY-FOUR persons *openly* pronounced themselves members of the United Church of England and Ireland.

The reformation rapidly spread through the adjoining country; a large company at Glan became obedient to the faith, and the following letter from Mr. O'Callaghan, dated from Castelkerke, 31st July, 1851, proves the extent of the missionary operations:—

"A few years ago, and there were not half a dozen Protestants in this place; but at this moment I am convinced, without the slightest exaggeration, that there is not in the whole of West Galway a country Romish chapel more numerously attended on Sundays, than the place of worship at Castelkerke.

"A few years ago the people of this place were sunk in ignorance and superstition—fond of drinking and fighting—but they are now surprisingly intelligent, peaceable, and all, more or less, acquainted with God's word. Of the hundreds of converts in this neighbourhood, there has not been one convicted of any crime for the last three years. So late as Sunday week, some Romanists, who were drinking in a shebeen-house not far from this, quarrelled, and one man was stabbed and badly wounded; and on every court-day there are trials for fighting, stealing, &c., on the part of the Romanists; while

there has not been a single case of any quarrelling or fighting amongst the converts.

"On Sundays the Romanists meet together after mass to play at cards, to drink whiskey, to curse, and to fight, or may be seen at work as on the other six days; while the converts, after prayers and Sunday-school, remain at home with their families, or go to the houses of the Readers to receive instruction: remembering to keep holy the Sabbath-day.

"These are facts, which prove the extent and value of the work already done; and which—as proving what Ireland might be, if once rescued from the degrading, pauperizing, and mischievous influence of the Romish priests—should stimulate her true friends to exert themselves more and more, in working out her emancipation by their means, their energies, and their prayers."

The Clifden mission has been equally successful under the superintendence of Mr. D'Arcy. It was commenced in January, 1848. Great multitudes gave heed unto the word. School-houses were built, and missionaries sent, who now preach to the people, in their own tongue, "the unsearchable riches of Christ."

The Bishop of Tuam held confirmations of the converts during the month of October, 1849, in Oughterard, Castelkerke, Clifden, and Sellerna, when 401 converts availed themselves of this rite. In September, 1851, the bishop again visited the various missionary stations, and confirmed 712 converts; and in July and August, 1852, as many as 535 converts were confirmed by his lordship, making a total of 1648—all brought to the knowledge of the truth through the instrumentality of the "Society for Irish Church Missions." There have been also 300 confirmed in Achill.

In the district of West Galway, there are now between 5000 and 6000 converts in connexion with this Society, where, in the year 1840, not 500 Protestants were to be found! The Bishop of Tuam has lately consecrated three new churches, opened one newly enlarged, laid the first stone of three more, and two additional have been contracted for. Two new school-houses were likewise opened and licensed as houses of worship, and four more are in progress of erection.

Nearly 5000 children of converts or Romanists daily attend the scriptural schools of the society, and in many cases the instruction conveyed by them to their parents and friends has been remarkably blessed; and the change of character evident in the peaceable demeanour of the adults, is in striking contrast to their former condition.

The *Times*, in a leading article, dated Oct. 7, 1851, thus gives testimony to the success that has attended this society:—

"It seems now pretty clear that something like a reformation is taking place in the province of Connaught. *We were unwilling hastily to give credence to the numerous statements which reached us on this subject.*" . . . . . "The Irish mind is at this moment undergoing a change of incalculable importance, and shaking off, at any rate, in some degree, the fetters of its ancient faith." . . . . . "In the missions of the Irish Protestant Church, which have achieved such signal success, we recognise a just and fair reprisal for the arrogant aggressions of the Pope. In answer to his bulls, they have published the Scriptures, and, while he is threatening our crown and hierarchy, they sap the foundations of his power by disseminating the Word of God among his people. We trust that

those who have undertaken this great work will not lack public sympathy and support."—*The Times.*

The following is the testimony of adversaries, on the spot.

"We repeat, that it is not Tuam, nor Cashel, nor Armagh, that are the chief seats of successful proselytism, but this very city [Dublin] in which we live."—*Tablet.*

"We learn from unquestionable Catholic authority, that the success of the proselytizers in almost every part of the country, and we are told, in the metropolis, is beyond all that the worst misgivings could have dreamt of. There is not only no use in denying these statements, but it would be an act of treachery to the best interests of the Catholic Church to conceal them, or even to pass the matter over as a thing of no great moment. But there is no Catholic who does not regard the movement—if he be a sensible and sincere one, and not a brawler and mountebank—with—we were going to say, dismay—but we shall substitute for the word—indignation and shame."—*Dublin Evening Post.*

"There can no longer be any question that the systematized proselytism has met with an immense success in Connaught and Kerry. It is true that the altars of the Catholic Church have been deserted by thousands, born and baptized in the ancient faith of Ireland. Travellers, who have recently visited the counties of Galway and Mayo, report that the agents of that foul and abominable traffic are every day opening new schools of perversion, and are founding new churches for the accommodation of their purchased congregations. Witnesses, more trustworthy than Sir Francis Head—Catholic Irishmen, who, grieved to behold the spread and success of the apostacy—tell us that the west of Ireland is deserting the ancient fold; and that a class of Protestants, more bigoted and anti-Irish, if possible, than the followers of the old establishment, is grown up from the recreant peasantry and their children. How is it to be met and counteracted, is the problem? How is it to be arrested? is a solemn question, which priest and layman, which citizen and politician should seriously consider. For our history tells us that the most persistent and formidable enemies to Catholicity were the children of the first generation of Irishmen who joined the Esta-

blished Church. Shall the soupers and tract-distributors accomplish the work which all the force of England, for three hundred years, has been unable to effect?—*Nation.*"

There are now employed by the Society, thirty clergymen, seventeen lay agents, one hundred and seventy-eight readers, ninety-two schoolmasters and mistresses; total, 317. This number does not include those engaged by local committees, whose salaries are paid by the society; nor some hundreds of Irish teachers. There are also ten honorary superintendents (clergymen).

Although the society has nearly doubled its agency since January, 1852, there are still numerous openings, in important districts, which cannot be taken advantage of until the income of the society warrants a further expenditure. The present average outlay exceeds £1700 monthly! An extended "Sketch of the operations of the Society," can be had at the Office, 14, Exeter Hall, or of any bookseller.

SCENES ILLUSTRATIVE OF THE IRISH MISSIONS.

"We went from thence to a place called Duholla, examining each school that we visited, and questioning the scholars, whose answers did credit both to them and their teachers. For instance, I asked one of them, holding up the Bible in my hand, 'What book is this?' He replied immediately, 'The Word of God.' 'Who wrote it?' 'Holy men of God, who spake as they were moved by the Holy Spirit;' was the ready answer. 'Should we read it?' 'Yes,' was the reply. 'Give me some text to show that we should read it.' The answer came at once —'Search the Scriptures, for in them ye think ye have eternal life.' I asked for another—'These things are written that ye might believe,' was the answer. 'Who is the Virgin Mary?'

'She is the mother of Jesus,' was the reply. 'Is she the mother of God?' 'No,' was the answer. 'Is Jesus God?' 'Yes,' said the child, 'Jesus is God.' 'Then if the Virgin is the mother of Jesus, and Jesus is God,' I enquired, 'how is it that the Virgin is not the mother of God?' The answer burst from a hundred lips at once; 'The Virgin Mary was the mother of the human nature of Christ, but not of his divine nature.' I then asked, 'Was the Virgin Mary a sinner?' The reply came, 'She was a sinner like ourselves.' 'How do you know that?' was my next question. 'She confessed it,' was the answer. 'Where did she confess it?' I asked. 'When she said, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."' 'How does that show she was a sinner?' 'Because, had she not been a sinner, she would not have needed a Saviour.' 'Is there such a place as purgatory?' 'No,' was the answer. 'How do you know that?' said I. 'The blood of Jesus Christ his Son cleanseth us from all sin,' was the quotation with which I was answered. And this is the glorious text by which the belief in purgatory is being rooted out in Ireland; and with which the little children at Connemara confute those who hold that doctrine. I called for further proof. There is, therefore, now, no condemnation to them which are in Jesus Christ,' was the text quoted in answer. 'How does that prove it?' I demanded. 'If there is no condemnation there can be no purgatory,' was the answer. Such is a sample of the examination of the scholars in these schools, and of the questions I put, and the answers I received."—The Rev. Robert Bickersteth.

"Our bishop paid us his first visit last summer. His lordship, on the 1st of August, administered at Dingle the solemn rite of confirmation to one hundred and fifty-four, after which eighty-six received the sacrament of the Lord's Supper.

"August 2.—One hundred and forty-three were confirmed here at Ventry, and one hundred and thirty-six received the Lord's Supper. The Kilmakeeder people went to Dingle Church, and the Dunurlin people came to Ventry. The morning was very foggy and threatening, and my Blasquet Island little flock were afraid to venture the passage, or we should have had twelve more for confirmation. As it was, however, our church was not large enough for all assembled,

above five hundred in number. The bishop, seeing such a truly Celtic congregation, wished that as much as possible of the service should be performed in their own native tongue, and I had also to give them the substance of his excellent address in the same. When his lordship put the question in English to the persons who were to be confirmed, none moved or answered in reply, and when, by his desire, I repeated it in Irish, it was very striking to see them all stand up and hear them respond with one voice.

"We were gratified by the bishop's anxiety on this occasion to have everything intelligible as well as solemn, and he seemed delighted to hear the people devoutly joining in the service.

"To add to our joy, the day cleared up and the sun shone out brilliantly as we came from church. The sea, the strand, the mountains, looked beautiful; but the bishop seemed to enjoy most of all the sight of our two hundred children, drawn up before the parsonage, in a line with the flag-staff. The union-jack was flying on its top, and at each side were six banners with simple, appropriate inscriptions: *Cead Mille Fealte* (a thousand welcomes to you)—*The Church of St. Patrick — Search the Scriptures—The Apostles' Creed—God save the Queen—God bless our Native Land—Love one another, &c.*

"The parents and friends looked on with no little satisfaction, with whom were some of our Roman Catholic neighbours, who also seemed to enjoy the scene.

"The bishop expressed himself very much gratified and agreeably surprised by all he saw, and said that he hoped to visit us soon again. After some refreshments, when bidding a friendly farewell, his lordship observed the children drawn up as before, under the care of our collegiate school pupils. He stood up in his carriage, briefly expressed his gratification, and fervently blessing them, sat down quite overcome by his feelings. We thought the services of the day and the occasion too solemn to give an Irish cheer; our hearts were full, and as the carriage rolled on, it was very affecting to see the boys and girls, each in their own way, quietly saluting his lordship.

"We made an effort to clothe the poorer children for the occasion, so that they looked clean and tidy, and after some refreshment, they returned to their homes quite happy. We could not

but thank God and take courage when we reflected how the Lord hath blessed our labours in this long-neglected district." —The Rev. Mr. Moriarty.

"We have an interesting and, I trust, a profitable work going on here. You were kind enough in a recent number to mention our printing school, and the first volume of 'Dr. Gill's Commentary on the Scriptures.' By the time this reaches you, I expect the second volume of this extensive and valuable work will be in your hands; and I am sure it will be gratifying to you to be informed that the entire of these two volumes (with the exception of some ten or fifteen pages), was composed by the youth—boys varying from ten to fifteen years of age—belonging to this village, who were, until within the last few months, wholly ignorant of the art of printing. Upwards of twenty are employed in this way, and the improvement in their appearance and condition generally is most satisfactory.

"We have likewise erected a building for the purpose of an infant school. It has now been in operation for a month; and, notwithstanding the combined efforts of the priests of the surrounding parishes, who have gone from cabin to cabin for the express purpose of intimidating the parents, and have poured forth their denunciations from their several altars—still, still the children come! We commenced with nineteen, we now number thirty-one; the whole of whom (with the exception of four) are Roman Catholics.

"Did time and space permit, I might furnish you with a variety of facts, illustrative of the means to which the Romish priests resort in order to frustrate any effort which may be made for the temporal and spiritual well-being of the people. Did you not know what Popery is, you would, with me, marvel that a communion which boasts of its meritorious deeds should betray an utter want of even the commonest sympathies of our common nature. In proof of this I may mention that one priest publicly declared from the altar, that it were better for the mother to throw her offspring over one of the neighbouring cliffs than to send them to our school; and in another instance the priest suggested that both mother and children should either *beg* or go into the *poor-house*. Such, he said, was a better course than, as now, to send her children to the Devil! '*All*,' said another priest, '*who send their children to the Bonmahon Infant School*

are preparing them for the flames of hell.' This is Rome's charity in the enlightened era of 1852!

"A few evenings since our singing class met in the new school-rooms. Attracted by the sound a group gathered round the door. I opened it, and said, 'You are welcome, if you choose, to come in.' First one entered, and then another and another, until upwards of fifty were present, who listened with peculiar interest, and conducted themselves with the greatest decorum. Tidings, however, were subsequently conveyed to the priest, and a fearful scourging they had from the altar on the following Sunday, for venturing into our school. Every one who had thus transgressed was to be sent to the bishop, who resides at a distance of fifteen miles, and to whose tender mercies will be submitted the kind and the extent of penance they are to perform for this diabolical breach of Romish consistency! Quite in keeping with the said bishop's recent public permission and counsel to a neighbouring parish priest, 'that he had his full sanction to excommunicate with bell, book, and candle all those who sent their children to the Bonmahon Infant School.

"The week before last, a Testament was caught out of the hands of a little girl, and torn into shreds, by one of the more *respectable* of the inhabitants of this village. The fragments were collected, and brought to me. I saw the individual in question, and remonstrated. He without scruple acknowledged that he had not only destroyed the Testament referred to, but that *he had always made a practice of burning or tearing any Bible or Prayer Book that came in his way.*"—David Alfred Doudney, Curate of Monksland, Bonmahon.

"At Cong, a missionary station of the Irish Society, we met with two most intelligent Readers under the Rev. Mr. Moore's direction, from whom we received much information. Here I cannot help observing how admirably adapted these men are for their arduous duties; as a body they are not to be surpassed in intelligence and zeal. We visited two schools here, one at Gertacurragh, where we found fifty-six converts reading the Irish Scriptures, and another near the Rectory, where were about ninety children. The teaching here is so remarkable, under the patronage of Mr. and Mrs. Moore, and the appearance and intelligence of the children so striking, that I enclose you some extracts of the examination which we heard."

"What is the original state of man? 'The heart of man is deceitful above all things, and desperately wicked: who can know it?'—What are we told is the gift of God? Eternal life.—Through whom is it to be obtained? By Jesus Christ.—Is there any other Mediator? 'There is none other name under heaven given among men, whereby we must be saved.'—Why was our Saviour called Jesus? Because he saves his people from their sins.—What did our Saviour say as to the Scriptures? 'Search the Scriptures:' and 'Ye do err, not knowing the Scriptures.'—How many Sacraments did Christ ordain? Two, Baptism and the Supper of the Lord.—Whom are we to worship? God alone.—How many Commandments are there? Ten. (Repeated by the class.)—What was the message the Angel gave the Shepherds? 'Behold, I bring good tidings of great joy, which shall be to all people.'

"The girls in this school have also made great progress in needlework, under the auspices of Mrs. Moore. . . . . We proceeded through Ballinrobe to the borders of Lough Mask, where the Bishop of Tuam had sent his boat to meet us, and in which we crossed over a distance of six miles to this place. Here the Bishop has a service in his own house every Sunday, where an Irish-speaking minister, the Rev. Mr. Townsend, does duty in English and Irish. The congregation, we are told, consists of about forty converts and thirty English-speaking people. I cannot sufficiently convey to you an idea of the zeal, good sense, moderation and discrimination with which the Bishop leads on this great work to which he has been called. He is placed in a noble position at the head of it, and I make no doubt he will receive strength and wisdom from God to carry him through. He told me to-day that he thought upwards of 10,000 Roman Catholics, including the children, had left the Church of Rome within his diocese. Hitherto I have had little to tell you of violent persecution, *the extent of conversion in the district through which we have passed having nearly overcome it;* but I am sorry to say that, in this neighbourhood, there are too many instances of cruelty to enumerate. It is but a short time since that the Missionary clergyman, the Rev. Mr. Townsend, stationed here, has been shot at, and one of the balls, which passed over his bed, had nearly proved fatal to his wife. The Irish Government have offered a reward of 20*l.* for the discovery of the assassins.

On visiting the school lately established by Miss Plunket, the Bishop's daughter, at Drincoggy, we examined the children. I heard of some cruel instances of persecution here. I will relate two, which I inquired into myself from the persons themselves concerned, corroborated by the Rev. Mr. Townsend. One was that of a respectable young man who had lent his house for holding the converts' school, while the new school-house was building. He had been attacked by a party of armed ruffians at night, who had dragged him out of his bed, beaten him most unmercifully, broken two of his ribs, and cut off a piece of his ear, which I saw. His crime was leaving the Church of Rome, and lending his house for the converts' school. Another instance was that of a poor woman, who told me that, having heard and read the Scriptures, she ceased from going to mass, and attended the Protestant service at the Bishop's, four miles from her residence. She also sent her children to the scriptural school. She was likewise visited by an armed banditti at night, who dragged her out of her bed, pulled her hair out of her head, and attempted to burn her children, threatening that if she went any more to the Protestant service, or sent her children to the school, they would come again, and it would be worse for her than now. Notwithstanding this threat, she continues attending the Church, and takes two of her children with her, passing the monastery and Roman Catholic chapel on her way; although she said such was her alarm she had not slept in her own house since, but passed the night with her children at the back of a ditch, where she remains till daylight. In relating this to me she added, 'I can do this now, but in the winter it will not be possible, and as sure as the *grass is green*, I shall be murdered if a station of police is not placed in the neighbourhood.' I endeavoured to soothe her, by reminding that He for whose sake and cause she was suffering, was able to preserve and keep her. 'Yes,' she answered, 'I know that; but God has often permitted many of his people to be put to death, and I am not ready to die and leave my children.' She further added, 'I have been promised that I should get 50*l.* if I would return to mass, and that I should be sent to America, but how can I act against my conscience?' "—The Earl of Roden.—"*Progress of Reformation*," *Nisbet.*

"*Doon Glebe, Pallasgrean, Dec. 3rd*, 1851.

"It appears to me that one of the most important departments of usefulness upon which the Irish Society of London has entered, is Missionary Schools. . . . . .

"The number of children attending our three schools in this parish is no less than *one hundred and seventy, all* of whom, except *five*, are the children of converts from Romanism—children whose parents were, two years ago, immersed in the darkness of Romish superstition. In the new school, taught by Jeremiah Sullivan, there are on the roll *seventy* children, who are, *without any exception*, rescued from the errors of Romanism. What a cheering scene is here presented! Here are young minds which we are striving to enlighten with the knowledge of God's Word; here are young hearts which we hope, with God's help, to bring under the sanctifying influence of the Gospel. They will be the parents of the next generation; they will be, to a considerable extent, the farmers, the tradesmen, the labourers, who in a few years will occupy the land lately inhabited by an ignorant, turbulent, blood-stained population, slaves of the Romish priesthood.

The school-house in which your master teaches is a beautiful building. The school-room is used for Divine worship on Sundays. It includes most comfortable accommodations for the master and mistress; indeed, a missionary curate might live in it. We call it the *Oakeley School*, as a memorial of the benevolence of Mrs. Oakeley, who, by God's grace, was led to bear the whole expense of its erection. But this day, (Dec. 4th,) I visited another of our schools, and found in a room—which you know well—only twelve feet wide and fourteen feet long, no less than *sixty-five* young persons and children receiving instruction. The ages varied from twenty to five, several of them being about sixteen years. The heated atmosphere, the difficulty of preserving any organised system in such a room, is manifest to all. We wait for funds to build a suitable school-house. This school has been one of the most powerful causes of the great reformation in this parish and the adjoining parish of Cappamore.

"A very interesting donation is now on its way to me for the purpose of education and clothing in this parish. My brother, who sailed from Portsmouth as a missionary to the Punjab last

June, wrote to me immediately after his arrival at Madras, on September 28th, stating that, during the voyage, he had been permitted to celebrate Divine service, morning and evening, every Sunday, and to administer the Lord's Supper three times, and that the offertory upon the last occasion, amounting to nearly seven pounds, was, by previous notification, consecrated to the Lord's work in the parish of Doon. . . . . Many of our children are *orphans*. The parents of some died as converts from Romanism, faithful in death. We have not deserted these fatherless children; we dare not sin against God by forsaking them. They are incorporated in our truly missionary schools. Do *you* not think, and will not *English Christians* agree with us, that these orphans ought to be trained for heaven in these appropriate asylums, our Scriptural Missionary Schools? —Yours, &c., WILLIAM FITZPATRICK, Missionary at Doon."

"We were sent a copy of a curse which was alleged to have been uttered by a Priest in the Western District of the Clare Mission, against Roman Catholics who *should dare* to send their children to the school of Kiltrellig, established by the benevolence of Mr. Westby for the spiritual good of his tenants,—but we did not feel justified in giving publication to it without full proof that the statement was true. This has now been established beyond a doubt.

"The priest having quenched the candles, and rung the bell, in the usual form of Romish anathemas, proceeded:—

"'I pray God to pour down all vengeance on those who sent their children to Kiltrellig School on last week (particularly two.)

"'May the Devil be their guide on the right and on the left, lying and rising, in bed and out of bed, sitting and standing, within and without; may all misfortunes attend their families and labours.

"'And any person or persons sending their children to this school henceforth, may they be struck blind, and deaf, so as never to see any of their children again; and may the children sent to this school go wild.

"'May they never leave this world until they be such examples as that the marrow may come out through their shin-bones.

"'May they be pained both sitting and standing, and may they never leave this world until they be in such a state that

the dogs could not bear coming near their carcases when dead.

"'I pray to God that every child who goes to the school, that for every day he spends in it, that his life may be curtailed a twelvemonth, and that they may never enjoy the years of maturity.

"'And that those people who send their children to the school, that their crops and their goods may be taken away by the Devil.

"'And may all these misfortunes attend any person taking their posterity in marriage thirty years hence.

"'I pray the Almighty to hear this prayer, as the Minister of God.

"'And now I strictly command this congregation to kneel down, and pray to God to grant my prayer.'—*Clare Journal.*"

"ANSWER BY THE REV. MICHAEL MEEHAN, P. P. OF CARRIGAHOLT.

"'*To the Editor of the Limerick Chronicle.*

"'*October 14th*, 1851.

"'SIR,—I have just seen, for the first time this day, in your paper of last Saturday, a paragraph copied from the "Clare Journal," and headed 'A Priest's Curse," in the Chapel of Cross, on the 28th September, by Mr.———, meaning, I take it, me.

"'The first statement in it, "that I cursed those (particularly two) who sent their children to Kiltrellig School on the week previous to the 28th September," is downright and absolutely untrue.

"'The next statement I pronounce a gross and vile misrepresentation of what I said. What I did say was taken *word for word* from the Scriptures, and their application to my case was made according to the scope and purpose for which they were written.'

"The school was deserted from the 28th of September (the first time of cursing) until Saturday, the 25th of October, when nearly twenty children renewed their attendance. On the next day (Sunday) Mr. Meehan recommenced his cursing, in words to the following effect, as reported in the 'Clare Journal':—

"First.—He denied that on the former occasion he had cursed the people for the time past, but he confirmed the curse for the future on any person sending his children to Kiltrellig school—by praying that God would be so kind and so gracious as to inflict the punishment heretofore mentioned on the bodies of the parents, and on their children, and on the property of those who may send their children to that school, so that their souls may be saved—as he fervently and meekly implored, and looked up to heaven for vengeance. He quoted that, as God was merciful in curing the sick men (in the Gospel of St. John), that He may, in like manner, be so gracious as to make an example, and inflict punishment on those who were withstanding Him. He also desired the congregation to have a particular mark on each of those persons sending their children to this school, and that they would find (though it may not happen for a month, or perhaps a twelvemonth) how they and their posterity would end.

"'We, the undersigned, do certify that the above statement is substantially correct.'—Signed—(Here follow the signatures.)

"With reference to the above statements and contradiction, the editor of the 'Clare Journal' holds documents verifying the report of the curses, as published in that newspaper, from which the above is copied; which documents are signed by several independent and respectable farmers and others, all members of Mr. Meehan's congregation, who were present on both occasions. Their names are not *published* for *obvious reasons.* Many of these are prepared to state upon oath (if it can answer any better purpose than that of exposing them to the malignant church discipline which actuated the curse) that not only is the report of the curses as above copied, not exaggerated, but that much more was said to the same effect on the occasions referred to.

"During the recent visit of the Rev. Mr. *Wilberforce* to Clare, he went one morning, accompanied by several priests, to the parish of Kilbaha, the inhabitants of which were persons against whom the curse had been particularly directed.

"*Having received the Eucharist in one of the tenants' houses, he came into the street of the village, and before a vast number of admirers* HE WENT UPON HIS KNEES IN THE GUTTER TO RECEIVE THE BLESSING OF THE REV. MICHAEL MEEHAN. He then addressed the people at some length, warning them against the school, and telling the circumstances of his conversion to Popery. So im-

portant has the effort to spread the knowledge of God's Word rendered this remote district in the estimation of those who desire to suppress that knowledge!!"—*Irish Intelligence.*

"From Pettigo to *Lough Dergh*, the distance is about three miles, over bog and mountain. It is a scramble all the way, endeavouring to avoid the marsh and bog land—that cannot, however, be avoided; and one at length thinks of following the example of the pilgrims, who, with bare feet, get over the difficulties of the path with comparative ease. It is said that no road is constructed here, lest the devotions of the pilgrims should be interrupted by the presence of too many heretics.

"It proved a very toilsome journey, and it was with much satisfaction that I espied Lough Dergh in the hollow below. Nothing can be more desolate than the landscape around Lough Dergh. Barren, heathy hills surround it on all sides, possessing neither form nor elevation to give the slightest interest to the scene. The lake is considered to be about nine miles in circumference. As I descended towards the shore of the lake, I could see that the island, which is not quite a mile from the shore, was entirely covered with persons; and on the bank, which I soon reached, I found upwards of two hundred pilgrims waiting the arrival of the ferry-boat; and some, more impatient still, had been warmed into devotion by the distant view of the holy place, and were already on their knees. They were of all ages; and about three-fourths of the number were women. At length the ferry-boat arrived from the island, bringing a cargo of those whose penances were concluded, and who did not generally exhibit, in their appearance and countenances, that expression of satisfaction which might be expected amongst those who had just abridged, by some thousands of years, the term of their purgatory. The boat having discharged its cargo, a new cargo was quickly found; and before I was permitted to approach the holy place, it was necessary that I should send the letter, with which I was provided, to the prior, who might grant or refuse the leave requested. Meanwhile, until the boat should return with the reply, I took advantage of my opportunities, and improved my acquaintance with some of the pilgrims—women—who had returned from the island, and who were resting on the grass before commencing their homeward journey. I chanced, fortunately, to light upon a group of very communicative persons,

who seemed more desirous of telling than of concealing, with the view, no doubt, of exalting the excellence and advantages of the services in which they had been engaged; and as one reason for telling me some of the secrets of Lough Dergh, they said that I, being a Protestant, should not be able to see anything on the island. I thought, at first, they meant that the holy doings there would be miraculously concealed from the profane eyes of a heretic; but I found that the hindrances were to be merely human. I was told, that the moment it was known to the prior that a stranger was about to visit the island, orders were issued to suspend all devotions; and this I afterwards found to be true. The pilgrims may remain at the station three days, six days, or nine days; and some have even been so far indulged as to have permission granted them to fast, pray, and do penance for fifteen days. But this is an especial favour. Nothing is eaten or drunk, during the whole of the time any one remains on the island, excepting bread and water, or meal and water. Bread and meal can both be purchased on the island; but most of the pilgrims carry their scrip along with them. I was considerably surprised when, upon my remarking, that, with only one meal of bread and water in twenty-four hours, the pilgrims must become faint, the woman with whom I was speaking, said, 'O no! the wine revives us, and gives us strength.' 'Wine,' said I; 'then you have wine. Who pays for the wine?' 'Oh!' said she, 'it costs nothing; but I see your honour doesn't understand.' And then she explained to me the pleasant contrivance by which the pilgrims are regaled with wine, free of expense to them or anybody else. The water of the lake is boiled, and, being blessed, is called wine, and it is given to the faint and greedy pilgrims as hot as they are able to swallow it. One of the women showed me her lips, covered with blisters, from the heat of the 'wine' she had drunk; and I no longer doubted of the fillip it must give to one's sensations to have some half-boiling water poured into an empty stomach. I was assured the effect was wonderful, and I well believed it. The penances consist of constant prayer, fasting, and want of sleep. Before leaving the island, every pilgrim must remain twenty-four hours *in prison*, as they call it. Here they neither eat, nor drink, nor sleep. Not even the renovating 'wine' is allowed during these twenty-four hours; and means are also taken to prevent those *in prison* from sleeping.

A person is appointed for this purpose; but I was assured that the office of keeping each other awake is generally kindly performed by each other—from the best of motives, I dare say, for the whole efficacy of the penance is nullified by the indulgence of sleep. The penance of praying around the saints' beds is also practised. These are little circular stone walls, with stones and crosses inside, which are called saints' beds; and around these, on their knees, the pilgrims perform their 'stations,' repeating, at certain spots, a certain number of prayers. I inquired whether these revolutions were performed on the bare knees; and the answer was, that this depended on circumstances. The sum exacted from the pilgrims, for all the comforts of St. Patrick's Purgatory, including *wine*, amounts to 1*s*. 4½*d*., of which 6½*d*. is paid for the ferry. If, however, the penitent choose, there is nothing to prevent him from being generous; and it is not improbable that his generosity may be acceptable. Every pilgrim, who is a candidate for the benefits of Lough Dergh, must bring with him a recommendation from the parish priest. I inquired particularly whether the priest encouraged the pilgrimage, or dissuaded from it. The answer was, that he sometimes enjoins it, but most commonly does not influence the applicant one way or another. It is evident that the country priest has no interest in recommending the pilgrimage, since the absence of his parishioners, and the expense of the pilgrimage, will diminish, rather than increase, his revenue. After waiting about an hour, during which the crowd of arriving pilgrims had greatly increased, the boat returned with another freight, and with the permission required. I immediately took my seat in the boat, and watched the extraordinary scene that ensued. The boat is capable of containing from forty to fifty persons; but hundreds press forward to it. No one, however, is admitted without a ticket, previously obtained and paid for; and a thick-set, blustering fellow, and one or two assistants, armed with sticks, stand at the side of the boat, pushing back, by main force, those who are not to enter, and, just as roughly, thrusting forward those who are to be favoured. The pilgrims are stowed, like so many brutes, in the bottom of the boat, from front to stern, the master shoving and pushing them as he would a drove of pigs. I was told by the master of the boat, that strangers are generally ferried over in a separate boat; and that I was particularly honoured by being

permitted to go in the same boat with the pilgrims. When the complement was completed, we shoved off; and the water being rather agitated, we had the advantage of the pilgrims' prayers all the way, As we approached the island, though still at some distance from it, I could see the crowd in motion; but as we approached nearer, the order had gone forth, and all were at rest from their penances and prayers. The moment we reached the island, the pilgrims in the boat were driven ashore, most of them through the water; and I waited a few minutes the arrival of a priest, under whose guidance I visited and walked over the island. Every spot was crowded; there was not a vacancy of a yard square over the whole surface of the island. All were seated on the ground, with books, and most of the women with rosaries in their hands; but it was evident that all devotions had been ordered to be suspended. No one either moved or spoke. I passed through the chapel, where four priests were seated, and the floor of which was entirely covered with pilgrims seated on it; and I looked into the confessional, which was every bit as crowded; and, after perambulating every part of the island, I may venture to say, that there could not have been fewer than two thousand persons upon a spot not three hundred yards long, and not half that breadth. There used formerly to be a cave, on the present site of St. Patrick's Chapel. The building now erected is the prison, or chapel, used by the penitents. The station at Lough Dergh begins on 1st June, and continues till 15th August. The day on which I visited Lough Dergh, twelve boat-loads of pilgrims passed to the island, with upwards of forty persons in each; but supposing forty to be the average number, five hundred persons passed that day. The number of days, from the opening of the station to its close, is seventy-five; and, supposing the number of persons passing daily to be only one-half of the number that passed on the 12th of August, viz. two hundred and fifty, the whole number of pilgrims visiting Lough Dergh would amount, during the season, to nearly nineteen thousand; and, from the inquiries I made, as well as from this mode of calculation, I have reason to think I am below, rather than above, the mark. I was not allowed a great while to inspect the island. The priest hurried me through, in order, no doubt, that the pilgrims and penitents might resume their devotions; and, had I not collected my information from other sources, I could have told the reader

very little of what are the doings at St. Patrick's Purgatory."—*Inglis's Tour.*

To these sketches of modern times, I may here add one from the past generation, descriptive of the shrewdness of the Irish, and the influence which the Word of God, in their native tongue, exercises upon them:—

"Upon one occasion," relates a missionary, now gone to his rest, "I had assembled, in a cabin, a number of poor people, to hear the Word of God in their native tongue. I was reading to them some of the last chapters of St. John's Gospel. They were intensely interested; but when they appeared most so, on a signal, made by one of the company, they suddenly started up, rushed out of the house, and ran, at the top of their speed, away together. I closed the book, greatly astonished and grieved, and, offering up prayer for the poor misguided people, was mounting my horse, which I had left tied to the latch of the door, when I perceived the whole party running back, as fast as they went. They begged me not to go before I had finished '*that beautiful chapter.*' I entered the cabin again, sat down, and went on from the place where I had left off. They listened again, with the same breathless attention, and I preached to them Jesus, *the way, the truth, and the life.*

"Upon parting, I asked them to explain their conduct. I said, I had known many strange things amongst my countrymen, but this was the strangest freak of them all. 'Well, plase your honour,' said the leader, 'the rasin of it is, that the priest towld us all from the althar, that, if any of your sort came across us, we were to run away from you as fast as ever we could,—*but he never towld us that we wern't to run back agin.*'"
—*The Rev. Gideon Ouseley.*

In the long interval between *Usher* and *Bedell* and the honourable societies to which I have referred, there were godly men here and there in the Church, who acted as Missionaries to the Native Irish:—

The Rev. *Nicholas Brown*, a Rector in the diocese of Clogher, applied himself with great zeal and in-

dustry to the conversion of the Irish, in the year 1702. Understanding the language thoroughly, he appointed public meetings, and contrived to be with them just when mass was ended, and before the congregation was dispersed. He then read prayers, and preached to them in Irish in the open air. Upon one of these occasions, the priest, being much troubled at seeing his congregation attending with so much pleasure and devotion, told them, with a loud voice, "That our Church had stolen those prayers from the Church of Rome." To which a grave old native answered, "that, truly, if it was so, *they had stolen the best, as thieves generally do.*"

Doctor Samuel Madden, a celebrated and influential philanthropist, in A.D. 1738, warmly advocated the employing of a body of itinerant clergy to preach to the natives in Irish, and Doctor Berkeley, Bishop of Cloyne, recommends the same measure as that of Doctor Madden; and even hints, that in defect of able missionaries, persons conversant in low life, and speaking the Irish language, if well-instructed in the first principles of religion, though, for the rest, on a level with the parish-clerks, or schoolmasters of charity-schools, should be sent among the people.

Efforts of this kind were certainly very rare and desultory in the Church.

Dr. Mason, in his work on "Employing the Irish language as a medium for conveying Scriptural instruction to the native peasantry of Ireland," having mentioned those efforts, adds;—"It is the very cir-

cumstance that we are now occupied in regretting that the last century does scarcely afford us an instance, after these, to continue our chain of evidence from experience on this subject; a striking one, however, is to be found among those eminent instruments in promoting the revival of vital religion in the latter days—the followers of John Wesley." He then refers to Southey's Life of Wesley, in which the following account is given of the successes of *Thomas Walsh*, the first of the early Methodist Preachers who addressed the Irish people in their native tongue:—"The command of that language gave him great advantage. It was long ago said in Ireland, 'If you plead for your life, plead in Irish!' The Roman Catholics listened willingly when addressed in their mother tongue. His hearers frequently shed tears, and frequently sobbed aloud, and cried for mercy; and, in country towns, the peasantry who, going there upon market-days, had stopped to hear the preacher from mere curiosity, were oftentimes melted into tears, and declared that they could follow him all over the world."

Mr. Thomas Walsh was born and educated in the church of Rome, and was, if not a bigoted, a sincere member of that church. While in her communion, he was, without any means that could be supposed likely to lead to such an effect, brought under deep concern of mind for his personal salvation. Deeply convinced of his lost condition, he sought relief; but feeling the strength of his own corruptions, and his

utter helplessness, he, in vain, sought deliverance from the power and guilt of sin. He went to confession to his priest,—submitted to the penance prescribed by him,—fasted and repeated his numerous prayers, but found no comfort to his troubled spirit, until he was brought to the brink of despondency. Passing, while in this state, to his lodging, in the city of Limerick, on the 17th of March, 1749, being then only in his nineteenth year, his attention was attracted by an uncommonly large concourse of people. He turned aside to see what it meant,—there stood Mr. *Robert Swindells* in the act of preaching to the surrounding multitude. Mr. Swindells had accompanied Mr. Wesley on his second visit to Ireland, and remained some considerable time in this country, faithfully preaching the Gospel in various parts. His text on this occasion was, Matt. xi. 28. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." The very sound of this invitation of Divine mercy was as balm to his wounded spirit.

Concerning Thomas Walsh, Mr. Wesley relates:—

"I knew a young man, about twenty years ago, who was so thoroughly acquainted with the Bible, that if he was questioned concerning any Hebrew word in the Old, or any Greek word in the New Testament, he would tell, after a little pause, not only how often the one or the other occurred in the Bible, but also what it meant in every place. His name was Thomas Walsh. Such a master of Biblical knowledge I never saw before, and never expect to see again."

"This was the first Methodist Irish Missionary. He preached at all seasons through his native country and province; also through

Leinster, Connaught, and even the Northern province. He suffered persecution from clergymen and magistrates; from Churchmen and Presbyterians, and, above all, from Papists; while, in English, and especially in Irish, he was incessant in beseeching sinners to be reconciled to God.

"Having himself, however, early felt the advantage of street-preaching, he went to the streets and lanes of the city as well as to the hedges, and highways, and fields; and, even travelling by the way, he sought after those who wandered in the mazes of moral darkness, that he might rescue them from error, superstition and sin. He yearned with intense compassion over the millions of his countrymen; and his zealous labours were as successful as they were various.

"Mr. Walsh's preaching was without controversy. Religion, he would tell his hearers, was not a bare profession,—that the true way was to forsake sin; and that, in order thereto, it was needful that a person should be poor in spirit, feel that he is a sinner, mourn on that account with a broken and contrite heart, forsake sin, apply to the Lord for strength, and believe on the Lord Jesus Christ for salvation, as it is his blood that cleanseth from all unrighteousness. Then he would enforce on them the indispensable necessity of obeying the Gospel, by conforming to the rules therein laid down; living soberly, righteously, and godly, in this present world. These were the doctrines which that devoted man inculcated on the thousands of his benighted countrymen. In the fervour of his pious soul, he was wont to cry out with tears:—'Hear me; and, if the doctrine I preach be not according to the word of God, stone me on the spot—make a sacrifice of me, only hear for yourselves.'

"Mr. Thomas Walsh was the first, after the few efforts in the early part of the eighteenth century, already referred to, who proclaimed, in the Irish tongue, the message of God's mercy to perishing men; and it cannot be thought surprising that such faithful preaching produced extraordinary effects. Thousands of the Irish heard the word with joy, and received it. The most affecting scenes were witnessed during his powerful and pathetic addresses;—crowds would throng around him, cut to the heart, and cry aloud for mercy. They would weep, and confess their sins aloud to him, before the congregation; and it was not an unusual thing for persons alarmed, and deeply

convinced of their guilt and danger, with penitential groans and tears, to cry for mercy, and cling to the spot, until they found rest to their heavy-laden souls."

Charles Graham, another convert from Popery, after the time of Walsh, was a very eminent and successful Missionary to the Irish.

George Whitfield, John Wesley, Charles Wesley, and Dr. Coke, all visited Ireland, and preached the Gospel there in every county, and, it must be acknowledged by every candid person, were honoured instruments in the hands of God, in bringing a multitude of sinners to Christ, and in stirring up the established clergy to a proper sense of their duty towards the immortal souls committed to their charge. When they landed on the shores of Ireland, religion in the Established Church was in its very lowest state. Now, no where within its bosom exists such a proportion of faithful, devoted, evangelical men.

Bartholomew Campbell, or, as he was more familiarly called *Bartley*, was himself a wonderful trophy of Divine grace, and a bold herald of the Gospel to his benighted countrymen.

In those counties of Ulster that border on Connaught, Bartley was well known as a remarkable convert from the Church of Rome. Though rude in speech, yet not in knowledge; retaining the rudeness of exterior which had belonged to his origin; as a Christian, he was a diamond of the first water. His own conversion was as genuine as the manner of it was rare; and his zeal for that of his poor fellow-countrymen, was as ardent as it was success-

ful. Without any previous intercourse with those who had experienced religion, or any knowledge of the volume of his faith, he became feelingly alive to his eternal concerns. The Spirit of God, without any external means, moved on his benighted spirit, and produced such a vivid sense of his wretchedness and danger, as to make Bunyan's well-known description of his Christian pilgrim—(save that poor Bartley had *no book* in his hand,)—quite applicable to him: "With his face from his own house,—a great burden on his back,—he wept and trembled; and not being able longer to contain, he broke out with a lamentable cry, saying, 'What shall I do?'" He went to the priest,—made confession,—was enjoined penance, repeated prayers,—received absolution from the holy *Father*,—but found no rest. His distress increased, and to use his own words, "Hell lay open before him." He went to other priests, reiterated his confession and penances, but only became more miserable. He at length meditated a pilgrimage to *Lough Dergh*. He arrived at the Lough, and passed through the customary routine, went to the priest, who was always ready to direct the pilgrims; and the severe penances being prescribed and submitted to, he receives absolution. But, like former observances, these, too, were unavailing; his guilt pressed still more heavily on his conscience. He returned to the priest, and made known the disappointment and anguish of his spirit. "Did not I give you absolution?" said the priest. "You did, Father," answered Bartley. "And do

you deny the authority of the church?" "By no means," was the reply, "But my soul is in misery,—what shall I do?" "Do!" said the priest, "why go to bed and sleep!" "Sleep!" exclaimed the poor penitent; "No, Father,—perhaps I may awake in hell." Threatened with the horsewhip, poor Bartley departed under a load of woe, and seeking some retired spot, cast himself on the ground, and in deep anguish of spirit, with groans and tears, he cried to the Lord Jesus Christ, and pleaded his precious blood. In a moment his distress was gone,—he received a confidence that God, for Christ's sake, had pardoned all his sins, and the peace of God overflowed his soul. He returned to the priest, crying out in ecstasy, "O Father, I am happy! I have found the *cure!*" His ghostly adviser, having neither lot nor part in the matter, answered only with execrations, and a renewed threat of chastisement.

Before his return from the Lough, Bartley ran to where a number of persons were performing their rounds of penance, and, exhorting them to turn from those lying vanities, and seek the living and true God, as he had done; he told them that he had obtained pardon of all his sins, through the blood of Christ, and that if they would only come to Christ, as he had done, they might also obtain what he called the *cure*, and the *jewel*,—terms by which he ever after described the great blessings of forgiveness of sins, and the love of God. The priest, hearing that he was disturbing the penitents, hastened to

the spot, and poor Bartley, to save his life, was obliged to fly from the scene of superstition and impiety. He was well known for many years, as "*The Pilgrim of Lough Dergh.*"

One more of this noble band of Missionaries to the Native Irish I must mention. He connects the movements of the last century with those of the present.

In the year 1798, as is but too well known, a fearful and well-organized rebellion broke out in Ireland, which threatened the dismemberment of the empire, and, in its course, was marked by atrocities as foul as had ever disgraced any country or times. The revolutionary mania of the age had spread with rapidity, from the year 1795 especially, until the latter part of 1797, when the most alarming symptoms prevailed, and the whole social system became deeply affected. The tendency to revolution among great numbers of the inhabitants of Protestant Ulster had long been acknowledged, and now it was evident that it had ripened into a system of insurrection. By paid agents, who bore the name of Protestant, the Popish party carried on their negotiations with the Protestants of Ulster; and, at first concealing their real designs, they succeeded, to a great extent, in effecting a union of very different parties, for carrying out one proposed object. Theobald Wolfe Tone, a Protestant by profession, but in reality an infidel,—a needy barrister, though a man of considerable talent,—was retained, for the purpose of infecting the leading Protestants, which he, in a

great measure, succeeded in accomplishing. The object at which they aimed was to throw off the yoke of England, and, for the achievement of this object, they sought succour from France. The principles of the northerns were purely republican, without any distinctions of religion or sect; but, the ultimate object of the Popish party was the reclaiming of Ireland from Great Britain; and, while the misguided Protestants resorted to deeds of violence, that they might secure, as they fondly conceived, their political rights; the Romanists designed and prosecuted a war of extermination against their fellow-countrymen who professed the Protestant religion, and whom they proscribed as heretics, and rebels against their lord, the Pope. This, however, became so palpable by the cold-blooded massacres of Protestants perpetrated in the south, and by the leading part which the Ecclesiastics of the Romish Church took in the horrifying scenes, that the northern rebels, convinced of the treachery of their popish associates, detached themselves from the union, and ultimately extinguished the flame of rebellion in the north.

Without remarking on the veracity of the apologists for this rebellion, who boldly affirm that the English Government, for ulterior purposes, instigated and fomented the national discords by which the country was brought to the verge of destruction, I shall only say, that a reference to well-authenticated records of the times, will convince the unprejudiced inquirer, that the war was prosecuted on

religious grounds alone; that innocent, unoffending multitudes were slaughtered in cold blood, for no other reason than their being Protestants; that the rebels audaciously avowed they murdered them because they were heretics; and, that the misguided people were led on by their own priests, animating them with motives drawn from their religion—that they were doing God service,—that they enhanced their own merit in proportion to the number of their victims, and of course, would, as a reward, ensure their happiness in a future world!

Instances of atrocities might be multiplied, as perpetrated under the command of spiritual guides, who were now become the leaders in rebellion. The country became a scene of desolation and blood; neither rank, nor age, nor sometimes, even sex, gave exemption from the barbarities of an infuriated and intolerant rabble. On the other hand, appalling was the re-action produced,—thousands became the victims of their own folly and delusion. The victorious arms of the Loyalists and the British soldiery in a short time vanquished the infatuated and ill-fated insurgents. Multitudes of those who had escaped the horrors of the battle-field, survived, only to share a more ignominious fate. The Drum-head Court-martial in the valley, briefly sentenced the unhappy culprits, and the triangles on the adjoining hill finished the awful tragedy.

During those eventful years, and, subsequently, to a good old age, through privations, labour, and sufferings for Christ, which were probably never surpassed

by those of ay missionnary since the Apostles' times, lived *Gideon Ouseley*.

This extraordinary man was both a scholar and a gentleman. He was the eldest son of John Ouseley, Esq., of Dunmore, Galway. A younger brother entering the army, became afterwards distinguished as Major-General Sir Ralph Ouseley.

From the earliest period of life, Mr. Ouseley was deeply affected with the thoughts relative to God and eternity; indeed, he never recollected the time when they did not, at least occasionally, produce serious feeling in his heart; but he regarded God rather as a stern Judge than as the Father of mercies, and looked forward into the future world with emotions of horror. While these views embittered his earthly comforts, no ray of gospel hope or light was shed on his path, no drop of consolation yet distilled into his soul. He derived no pleasure from worldly enjoyment; too thoughtful in the midst of gaiety to fancy that such fading trifles as surrounded him were real, and too honest at all times to conceal his convictions; but, having no one to direct his enquiries to Him who had graciously said, "Come unto me, all ye that labour and are heavy laden," he was brought to the utmost degree of perplexity, and his reasonings well-nigh resulted in scepticism and despair. He would often cry out in the disappointment of his soul:—"Lord, help me! What shall I do?—Who shall teach me?"

He found peace with God, under the preaching of

the Wesleyans, and joined that body, and was subsequently employed as a Missionary.

The plan adopted by Mr. Ouseley, in going about the country, was altogether out of the ordinary way. His first sermon was preached in a church-yard at a funeral; a place and occasion which he frequently afterwards selected, as affording a favourable opportunity for addressing the assembled multitudes on the subjects of death, eternity, and salvation; and urging them to repent and accept the mercy offered in the Gospel. As may be supposed, his addresses were desultory; but they were most pointed and appropriate, both as to the circumstances under which they were delivered, and the capacities of the people. He not only preached and exhorted in the streets and church-yards, fairs and markets, but was accustomed to attend the wake-houses, or places where the corpse lay; here, he would mingle with the crowds who were collected, and while the priest read prayers in Latin, not one word of which the people could understand, he would translate every part that was good into Irish, and then address the whole assembly, in the presence of the priest, on their eternal interests,—preach to them Jesus, and salvation in his name. Mr. Ouseley one day rode up to a house where the priest was celebrating mass; the large assembly were on their knees; Mr. Ouseley knelt with them, and rendering into Irish every word that would bear a scriptural construction, he audibly repeated it, adding "Listen to that!" They were

deeply affected, the priest was thunderstruck, and all were ready to receive whatever he might say. Service being ended, Mr. Ouseley and the congregation rose to their feet; he then delivered an exhortation on the need of having their peace made with God; of being reconciled to him by faith in the Lord Jesus Christ. When he had concluded, they cried out to the priest, "Father!—who is that?"—"I don't know," replied the priest, "he is not a man at all, he is an *angel*, no *man* could do what he has done." Mr. Ouseley mounted his horse and rode away.

One of Ouseley's companions in Mission-work, thus refers to his preaching and labour, in a memorial of the Rev. Gideon Ouseley:—

"I met Mr. Ouseley a few times before I was appointed to labour under his superintendence, and admired his great zeal and his style in addressing the people, and his evident concern for the salvation of souls. Upon my appointment with him, I confess to you, I purposed having on this extraordinary man an eye of observation. I found him a man of deep devotedness to God, and if possible, of still greater Missionary zeal. As a minister of Christ, he was indeed instant in season and out of season, endeavouring at all times, and by Christian means, to lead sinners to the One, all-sufficient Saviour. I need not tell you that he constantly published the message of mercy in the open air, and often did he encounter things of an unpleasant nature while in this work; but his intense desire to pluck sinners as brands from the burning, bore him onward in his arduous course. And often, where he might with apparent propriety rest himself and enjoy the society of his friends, he was seen in the streets and places of public resort, warning men to flee from the wrath to come, and directing them to 'Behold the Lamb of God, that taketh away the sin of the world.' And oh! how did he labour in prayer, both before and after these exercises,

that God would grant his blessing to accompany his word. Often have I heard him weep, and wrestle with God in mighty prayer; especially, on those occasions; so as to produce on my own mind the most humbling effect.

"I sometimes accompanied him when coming into a town; he stood on the most convenient spot he could select, and commenced forthwith to sing a hymn in English and Irish.—For a few minutes we had hardly any audience; yet, in a short time, a goodly company, of various denominations, might be seen attentively listening to the words of eternal life. Those services were sometimes partially interrupted by a few of the lowest of the people, offering observations and comments, frequently of the most absurd and ludicrous description; and again expressing hatred and malice.

"You are aware that young men labouring with Mr. Ouseley, were placed in a bad school for learning self-indulgence. I recollect accompanying him some distance to a fair, where we both preached, and afterwards rode twenty miles, without the least refreshment, to fill other appointments. I know it is not in my power to describe Mr. Ouseley as a preacher of the Gospel. I often thought I hardly ever heard any one else who so clearly expounded the moral law in its spirituality, extent and requirements; and who more convincingly described the evils of the heart; 'issuing,' as he used to say, 'in the thirteen streams of corruption from that impure fountain.' Or who would show the sinner, more distinctly, his guilt, and ruin, and helplessness. And this work being done—as no man felt more the value of the Atonement—so no minister preached it more faithfully than he. In the redeeming work of the Lord Jesus he saw the meritorious cause of human salvation, and through that work he pressed on the acceptance of his hearers a present pardon, peace with God, freedom from the dominion of sin, the entire sanctification of the soul, and finally, eternal felicity in the heaven of heavens. Sin, he described as the seed of damnation in the soul, which must be extracted, by the application of the blood of Christ to the heart by the Holy Ghost, through faith, or else the soul is lost eternally. He certainly was a great enemy to Popery, but not an enemy to its unhappy subjects. Them he greatly pitied, particularly the uneducated peasantry. The priests he considered awfully instrumental in the delusion and

ruin of human souls. He knew the system well, and often taught the people by showing them how truth and error conflicted in their own books and catechisms. He knew the errors of the Church of Rome were fearfully calculated to neutralize the effects of truth; even of such portions of truth as were retained in its own system; and he would demolish all refuges of lies, that he might lead the people to Him who hath said, 'I am the way, and the truth, and the life: no man cometh to the Father, but by me.'"

In his seventy-seventh year, this Christian hero writes to a friend:—

"'I have been to Surgeon Crampton this day, on account of some ailment I did not understand. He examined, and saw I must stop two or three weeks under his care. I feel no diminution of my strength, to prevent me from labouring as usual, nor any stomach illness, thank God; yes, thank God most high, for all his unmerited mercies and loving-kindness to me to this day, now closing my 77th year. Through waves, and clouds, and storms, he has gently cleared my way. Praises to Him that sitteth on the throne and maketh all things new. Amen, and Amen. O, Eternity, blissful Eternity! "Sin, earth and hell I now defy; I lean upon my Saviour's breast!" God be thanked! Amen. The end shall soon come! Joyful news. My good wife is well, thank God. I expect her soon here; she is very uneasy about me having been injured by the robbers. Thank God, they and the devil together could not take my soul. This being safe, all is well and cause of thanksgiving.

"There, there, at his feet we shall suddenly meet,
"And be parted in body no more!"

May God fully prepare us for that day. Amen.

"'GIDEON OUSELEY.'"

He goes again to his beloved work, and preaches three sermons on one Sunday, one being in the open air; but, in three months after writing the above letter, he is seized by a fatal malady, which terminates his life.

This event occurred on the 13th of May, 1839.

"He was in a most happy frame of mind, patient, resigned, and often triumphant. He frequently repeated the verse—

'O what are all my sufferings here,
If, Lord, thou count me meet,
With that enraptured host to appear,
And worship at thy feet?
Give joy or grief, give ease or pain,
Take life or friends away:
I come to find them all again
In that eternal day.'

"In the most intense suffering, no murmur escaped his lips. His cry was, 'O my father,—my Father God! Support thy suffering child. Thy will be done, my Father God!' He impressed on his medical attendants and all who visited him, not to neglect the momentous things of Eternity. On Monday the 13th he took his leave of his family, praying especially for them: then for all his friends, for the church of God at large, and for the whole world. He employed his nephew, Mr. John Ouseley Bonsall, to whom he was greatly attached, to write to some religious friends, and particularly to a lady who had been remarkably attentive to him; he said, 'Send her my grateful remembrance. "God is love."' Again he said, 'Get all my friends to pray for a thankful spirit, and to be saved from stupidity and neglect.' Mrs. Ouseley sometimes read for him portions of the Holy Scriptures which were adapted to his joyous experience: and on Tuesday morning, a little before his departure, he requested Mr. Bonsall to read for him the 14th chapter of the Gospel by St. John. He made a few observations on discipleship—of being *one* with Christ; and then said, 'I have no fear of Death; the Spirit of God sustains—God's Spirit is my support.' After this, at half-past twelve o'clock, his happy spirit took its flight to the Paradise of God. Thus closed the long and laborious life of this gifted and holy man."

On some future occasion, if the Lord will, I may be able to notice the labours of other Christians in this and other fields. I must now bring this chapter and my book to a conclusion; and this, perhaps, I cannot better do, than by placing before

my readers two brief documents connected with my subject. The first will show how Ireland was subjugated to the Roman yoke, by means of England, herself then enslaved to the papacy. The second is designed to point to a simple method, which, if generally adopted by the Lord's people in this country, and believingly used, will, most assuredly, under the Divine blessing, compensate for this great wrong, and Ireland receive by the same hands, which first riveted her chains, deliverance from the cruel tyranny of a spiritual despotism, which has proved alike injurious to her temporal happiness and eternal interests :—

THE POPE'S GRANT OF IRELAND TO THE KING OF ENGLAND, A.D. 1171.

"*Adrian, servant of the servants of God, to his son in Christ Jesus, Henry, King of England, sends greeting and apostolical benediction.*

"The desire your Magnificence expresses to advance the glory of your name on earth, and to obtain in heaven the prize of eternal happiness, deserves, no doubt, great commendations. As a good, Catholic prince, you are very careful to enlarge the borders of the Church, to spread the knowledge of truth among the barbarous and ignorant, and to pluck up vice by the roots in the field of the Lord; and, in order to this, you apply to us for countenance and direction. We are confident, therefore, that, by the blessing of the Almighty, your undertaking will be crowned with success, suitable to the noble motive which sets you upon it; for whatever is taken in hand from a principle of faith and religion, never fails of succeeding. It is certain, as you yourself acknowledge, that Ireland, as well as all other islands which have the happiness of being enlightened by the Sun of Righteousness, and have submitted to the doctrines of Christianity, are unquestionably St. Peter's rights, and belong to the jurisdiction of the Roman Church. We judge, therefore, after

having maturely considered the enterprize you have proposed to us, that it will be proper to settle in that island colonies of the faithful, who may be well pleasing to God.

"You have advertized us, most dear son in Christ, of your design of an expedition into Ireland, to subject the island to just laws, and to root out vice, which has long flourished there. You promise to pay us, out of every house, a yearly acknowledgment of one penny, and to maintain the rights of the Church, without the least detriment or diminution. Upon which promise, giving a ready ear to your request, we consent and allow that you make a descent on that island, in order to enlarge the bounds of the Church, to check the progress of immorality, to reform the manners of the natives, and to promote the growth of virtue and the Christian religion. We exhort you to do whatever you shall think proper to advance the honour of God and the salvation of the people, whom we charge to submit to your jurisdiction, and to own you for their sovereign lord: *provided always, that the rights of the Church are inviolably preserved, and the Peter's-pence duly paid.* If, therefore, you think fit to put your designs in execution, labour, above all things, to improve the inhabitants of that island in virtue. Use both your own, and the endeavours of such as you shall judge worthy to be employed in this work, that the Church of God be enriched more and more, that religion flourish in the country, and that the things tending to the honour of God and the salvation of souls be in such manner disposed, as may entitle you to an eternal reward in heaven, and an immortal fame upon earth."

PRAYER COMPOSED FOR THE IRISH CHURCH MISSIONS.

"O Lord: who art always more ready to hear than we to pray; and hast given us the blessed assurance, that if two shall agree touching anything they shall ask, it shall be done for them; pleading the name of Jesus, we unite to seek Thy blessing upon the missionary work among the Roman Catholics in Ireland, that more labourers may be sent into this vineyard; we praise Thee that Thou hast stirred up the hearts of so many that go forth bearing the name of Jesus to those who have been long in ignorance of its saving power. We bless Thee for the evidence we have that Thou art Thyself 'working with them,' and, not-

withstanding the weakness and infirmity of the instruments, Thy grace is glorified in the gathering of many souls to Thyself.

"Grant, gracious Lord, a special measure of Thy Holy Spirit to all the missionaries and labourers of every class now employed in making known Thy truth in Ireland. Amidst all the discouragements and opposition to which they are exposed, give them a mouth and wisdom which none of their adversaries will be able to gainsay or resist—give them the spirit of love, of power, and of a sound mind; and grant them, that with all boldness they may speak Thy word. Especially we would supplicate that they may be kept in near communion with Thyself, and be so filled with the Spirit of Jesus as to give no offence in anything, that the ministry be not blamed.

"Let Thy grace preserve them from the snares of the enemy, and Thy providential care protect them from evil of every kind.

"We would entreat Thee to bestow a still larger increase of Thy blessing upon their labour of love, that 'they may have such success, that the word spoken by them may never be spoken in vain.' Let Thy word have free course, and be glorified; and grant that numbers, long enslaved in ignorance and superstition, may receive it in the demonstration of the Spirit and of power. Give special grace to those who are awakened to the knowledge of Thy truth, that they may boldly confess the name of Jesus, and stand fast in the liberty of the Gospel, in spite of the threats and allurements to which they may be exposed.

"Have mercy, O Lord, upon those who have been hitherto instrumental to the ruin of so many souls. Let the riches of Thy grace reach the hearts of these blind leaders of the blind, who love darkness rather than light. May those who have been leading others astray, be themselves brought to the knowledge of Thy truth, and have grace given them to preach to the people the unsearchable riches of Christ.

"Pour out a spirit of grace and supplication upon all who unite with us in bearing this blessed work in their hearts before Thee.

"Increase in us a spirit of love and zeal for Thy glory. While seeking a blessing for others, may we ourselves receive a larger measure of the gift of Thy Spirit, through Jesus Christ our Lord. Amen."

APPENDIX.

UNCONNECTED PAPERS.

OJIBWAH INDIANS.

SKETCH OF THE HISTORY OF THE MORAVIAN CHURCH,

BY JAMES MONTGOMERY, ESQ.

ETC., ETC.

OJIBWA INDIANS

OF

LAKE HURON.

A FEW months ago, a brief account of the Mahnetooahning Mission was printed, in order more readily to supply information to those friends who had kindly contributed towards the important object of sending a Female Teacher to that Settlement. It pleased the Lord to raise up one admirably suited for this labour of love, and through the kindness of the Colonial Church and School Society, Miss Foulkes was sent out in Oct., 1851. It cannot fail to be interesting to those friends who first gave encouragement to this effort, to read the following extracts from letters since received. It is also hoped that they may thereby be induced to continue their support, inasmuch as they will perceive that "their labour has not been in vain in the Lord."

It may, however, be well first to give a few short extracts from the above-mentioned paper, for the information of those who may not have seen it, and who may be wholly unacquainted with the nature of the Mission.

"The settlement of Mahnetooahning on Lake Huron, was formed in 1836, at the suggestion of Captain Anderson, for the benefit of the Ottahwa and Ojibwa Indians, who were thus taken under the immediate care and protection of the British Government, who provided for them a civil superintendent, a missionary chaplain, a surgeon, and a schoolmaster. This step was taken from a conviction that all attempts to civilize and Christianize the Indians would be in vain, unless they could be collected from the various spots in which they were scattered, and induced to settle as one body in some convenient locality. In 1841, the Rev. Dr. O'Meara was appointed by the Colonial Government as Chaplain to the Settlement, where he has been

devotedly labouring ever since, and great has been the success which, through the grace of God, has followed the faithful preaching of the Gospel among those interesting tribes. In 1846, the school-room, hitherto their only place for public worship, was found quite inadequate to accommodate the increased numbers who desired to attend. Through the indefatigable exertions of their Missionary, a sufficient sum was raised to build a church, in which a goodly congregation now assembles from Sabbath to Sabbath, to hear proclaimed, *in their own tongue*, the glad tidings of salvation. Many have been brought by God's grace to the knowledge and love of the Saviour, and are adorning his doctrine by consistent lives. Among such may especially be mentioned an aged native woman, whose sweet Christian spirit will be best shown by the following letter to an English lady :—

"*June 15th*, 1848.

"My dear Sister,—I was very happy that you were kind enough to write to me. I fully understand in my heart what you meant when you said, 'I was much blessed.' That is a true word which you wrote to me. I feel most thankful to God, who has put it into your heart, of His great mercy and kindness, to be so good to me. I know, since I heard the good Word of which you speak, in this place, how true every word that you wrote to me is. I know it is the Word of life, and that they who receive it, and they alone, have eternal life. I strive, since I heard that Word, to live according to it, but sin is ever in my way, turning my attention, and making me like a foolish child. I do what you told me when you wrote; whenever I pray to my Father in heaven, I pray for you, and say, 'Oh, my Lord, grant that she and I may see each other in everlasting blessedness, through Him who is our blessed Lord and Saviour.' I do not always wear the clothes you sent me: if I did they would be too soon worn out, and I want to keep them as long as I live, to make me remember how kind you are to me. I wish also to tell you, that I and my family have been spared in life and health since last I wrote to you, for which I have to thank my Lord and Owner. I shake hands with you who love me so much, on account of your love; and I also salute all in your house. I will long to hear from you again, how you, and all with you, are. This is all I have to say now.

"Eliza Nahwakezhu."

Dr. O'Meara's labours are extensive and laborious. "Besides the field of labour," he writes, "in my own immediate neighbourhood, there is another large and very important one at the north-west end of the lake, consisting of Indians and White people—the latter consisting entirely of English and Irish miners, at the Bruce Mines—where, whenever I go, I have an opportunity of addressing large congregations of our own countrymen on the Great Salvation. There is also a considerable number of natives in the same neighbourhood, professing adherence to the Church of England. I have, during the past summer, had two services on one Lord's-day in each month at this place. There is an island opposite, at about six miles distance, on which is a

settlement composed of Irish Protestants and Scotch people, and here I collect a small congregation in the afternoon of the same Sundays. The Jesuits are strengthening their position in my neighbourhood, having now three priests and two lay Jesuits, besides four others of their order at the Sault St. Marie end of my Mission."

Every communication received from that distant land draws forth fresh notes of praise, and calls loudly upon those who are living in ease and comfort at home, *to do all they can* to strengthen the hands of those who are thus zealously labouring in so remote and isolated a spot, amidst difficulties and privations. With regard to dear Miss Foulkes it may truly be said that "she *forsook all and took up the cross and followed Christ.*"

Those who read the following account, will assuredly rejoice that they had the privilege of assisting to send out one who will, by God's help, prove a blessing to that whole Indian race:—

Extract of a Letter from Dr. O'MEARA when at Toronto, whither he had gone in order to superintend the printing of his translation of the Gospels:—

"*Toronto, October 25th*, 1851.

"I have received your truly acceptable letter, bringing news as joyful as it is unexpected. My dear wife is equally overjoyed with me at the prospect of soon having so devoted a servant of Christ with us in the work of the gospel. I cannot look without astonishment and gratitude to the Lord for all His dealings toward us in regard to this matter. It is only a few days since I received information from Mrs. O'Meara, that the person who occupied temporarily the situation of schoolmaster (a most unfit person) had suddenly left the island altogether, without giving any notice, and thus the poor children would have been left entirely without any teaching this winter. My mind was beginning to be much concerned on this point, when your most welcome and joyful letter arrived; which, at the same time that it gave the pleasing information that my fears for the lambs of my flock were not to be realized, also conveyed a convincing proof that she, into whose hands they are to be committed, is one thoroughly devoted to her blessed Master. May the Lord abundantly bless her in the interesting work in which she is about to be engaged, and give her many souls of her little flock for her hire. Mrs. O'Meara writes to express her pleasure in the prospect of having at length one with whom we can take sweet counsel together. She says she hopes she shall be able to make her comfortable during the winter, as she will of course be an inmate of our Mission-house at least till the spring. Old Eliza's husband is with me here; he has been undergoing an operation for the recovery of his sight, which, however, I am sorry to say has failed. This sore disappointment he has borne with a truly Christian spirit; declaring to the medical man that *it was religion* that supported him under the disappointment. I told him yesterday of the contents of your letter, with which he was quite delighted.

"FREDERICK A. O'MEARA.

"P.S.—You will be glad to hear that the same vessel which will bring Miss Foulkes to Mahnetooahning, will also convey the first copies of the four Gospels in the Indian language."

From Miss FOULKES.

"*New York, October 27th*, 1851.

"I am only just going to write a few lines to let you know of my safe arrival in this place. The *Niagara* arrived here about half-past nine on Saturday morning. We had a very rough passage—contrary winds the whole of the voyage. I was very ill the whole time, and unable to taste food for eight days; but, thanks to my heavenly Father, I feel now a great deal better, though very weak. Still, though I have suffered so much, *I do not repent coming*, but rather rejoice in having done so. If I had my sufferings, I had my comforts also. I felt that Christ was in the vessel, and I had no fear. May He enable me by His grace to devote the life which He has preserved to His service. Will you ask Mr. Mackenzie to return thanks to Almighty God for my merciful preservation. The language of my soul is, 'Bless the Lord, O my soul; and all that is within me bless His holy name.'"

From OLD ELIZA, the Native Christian before mentioned.

"*Mahnetooahning, Lake Huron, November* 20, 1851.

"MY DEAR SISTER,—I write now to tell you that I have already received what came from you. I have great joy when I think how kind you have been to me. Both I and my husband have been very glad at the things which we have seen and received; and we wish to tell you how thankful we feel. I feel thankful to you for putting me in mind of Him in whom is my faith. I remember that He has told us to pray for His kingdom first, and promises that whatever we want for our bodies shall be added. We have great reason to believe this promise of God to us, when we see how abundant His kindness has been to us, for He is blessing us every day. Oh, that He may bless us more and more in our souls. I continually pray to Him with the confidence that arises from knowing of His past goodness to me. I ever pray that He will bless you as well as myself. As I love my child, who is kind to me, so I love the lady whom you have sent out to us. And I feel sensible and thankful to our heavenly Father, of whom it comes that she is now here. For I feel that she will be made the instrument by which our little ones shall know the Lord: I desire that they should know Him who died for us; and I trust that God will give His blessing on the instruction she will give my little ones (her grandchildren), so that by it they may indeed know the Lord. I feel trust, that she will teach them out of the book of our Lord, His will, and word. The little ones are already beginning to understand a little English, so as to know what is said to them. Last night I was here at my minister's house, when I heard her read part of the gospel, which our minister has just brought to us in our own language, and I understood quite well what she read, so that I hope she will soon be able to *speak* to us in our own language. And I have also to thank you for the clothing which I hear you have sent to our little ones, that they may be warm when attending school during the winter. The little ones were many of them not clothed, but now they will be glad. Now, all I have to say to you is, that I love and salute you, your husband, and your little ones. As oft as I pray, I pray for you and yours, that, as you have given much, so the Lord would increase to you very much every good thing. When I think of you I always do so with gratitude to hear how much you are blessed of the Lord; for I know that much grace must be yours, to make you love us here so much as you do. Do write to me again to tell me how you are.

"P.S.—I received your letter, and, with the Lord's assistance, will endeavour to keep in mind, and practise the good things that you told me in it. I have lately been very much distressed at the conduct of some of our people while the minister was away; and I prayed to God to enable me to keep silence when I was provoked, and I feel very thankful to Him that He enabled me to do so."

From Eliza Nahwakezhu's blind Husband.

"My dear Sister,—And I too wish to write to tell you how thankful I feel to the Lord and to you for the kindness which I have in my hand. For the Lord keeps me, though I am now unable to work as I used to do. I shall ever endeavour to pray to my heavenly Father to assist me to keep His word. I always pray to Him for the light of His Holy Spirit to guide me in the understanding of that which is right. I feel very thankful to your husband, the minister, for sending me of his clothes, which I have received. I am still able to go to the house of God, but I cannot tell how long that blessing will still be allowed me. I would now tell you how deeply thankful I feel to you for your kindness to me, and how I pray for you, your husband, and your children. I have ever been accustomed, since I became a Christian, to pray for my dear minister, especially when he goes away from us on his missionary journeys, and henceforth I shall join you with him in my constant prayers. I wonder at the Lord's goodness in keeping me in His faith.

"I salute you all."

From Mrs. O'Meara.

"*Mahnetooahning, December 8th*, 1851.

"You will, I am sure, be delighted to hear that Miss Foulkes is already getting on very nicely with the school: our temporary schoolmaster resigned the situation before she came, and she is therefore teaching both boys and girls. The attendance is good. The children are very much pleased at being taught to sing, and have nearly learned to sing '*Victoria, Victoria, we hail thy gentle rule!*' in the Infant School collection which my dear husband translated for them. It is scarcely necessary for me to say how much, how *very* much we have been pleased with Miss Foulkes. I do most earnestly trust that her coming will not be in vain, but that our most merciful and gracious God will accompany her with His especial blessing, and make her an instrument in His hand for furthering His own blessed cause among this people. I must not forget to tell you that we began last Wednesday evening to have a weekly meeting of some of the adults for the purpose of Miss Foulkes teaching them to sing. The study was quite crowded, and they seemed much pleased. Miss Foulkes has already learned to *read* Indian sufficiently well to be able to sing it, though of course she cannot understand much of it yet. She was also able to teach a hymn to a little class in the Sunday-school last Sunday. I know you will feel pleasure in having been able to accomplish the fulfilment of your persevering endeavours and earnest desires before another winter had closed in, especially when you hear that never before did we stand so much in need of such help, for never did the Jesuits seem *so determined* to make one great effort for the overthrow of the Protestant faith among this people. Having a staff of six altogether close to us, they can attend to their own people, send one of their number among the heathen bands that are scattered round, and spare one too for the special benefit of 'heretic Mahnetooahning,' whereas, if the Missionary here leave the place to look after other wandering sheep in the wilderness, he not only leaves the people without any means of grace, but exposed to all their wiles and intrigues. They have three priests, one lay-brother, a schoolmaster, and two lay-brothers, servants at Wegnamekong, the Romish village, seven miles from this, besides five or six more at the Sault St. Marie and Lake Superior, while in all that region we have not a single missionary. We are all at present in the enjoyment of good health."

From Dr. O'Meara.

"*Mahnetooahning, January 5th*, 1852.

"You will not be surprised to hear that Miss Foulkes is quite at home with the children, who begin to feel quite attached to her: there is now not the least difficulty in getting them to attend, as they all take an interest in learning, and

some of them are already making astonishing progress. I was quite anxious before she came lest she should be deficient in that great requisite for a teacher, the art and practice of singing, the want of which both in school and church has been a great drawback to the Missionary work here, but you can imagine my delight and thankfulness when I first heard her very fine voice. As soon as she arrived here, with characteristic energy she set herself to learn the Indian Hymns and Psalms, and you will scarcely think it credible that before the end of the first week she was able to lead the singing both in church and the school in the Indian language, and with such correctness of pronunciation, that the Indians were quite astonished, and would scarcely be persuaded but that she must have learned the language somewhere else before she came here. You would be greatly surprised could you hear the little ones in the school, who a few weeks ago knew nothing about singing, raise their fifty little voices together in the praises of God so sweetly and correctly. Every time I hear them it fills my heart with praise and thankfulness to our heavenly Father. I see every reason to believe that the arrival of Miss Foulkes to our aid will prove the beginning of a new and important epoch in the work of God in these regions. I trust it is the forerunner of the accomplishment of my most earnest desire, namely, the commencement of a boarding and industrial school here, which I am daily more persuaded is the thing that is wanted in a place, and among a people like this. I know at present of many children belonging to heathen or Popish parents, who could be obtained, and so an opening made in their tribe and family by this means, when there is, humanly speaking, no probability of such being effected in any other way. The expense of supporting each child would be about £5 a-year, in addition to the clothing already secured by your annual supply. Thus for £50 a-year, ten little ones could be taken from the depths of heathenism or Popery, and brought up in that knowledge which maketh wise unto salvation, as well as that which will enable them to enter with some prospect of success on a life of civilized labour and consequent comfort. Oh how my heart yearns over these dear little children with their sweet, interesting countenances, notwithstanding their uncombed hair, and filthy and raggid appearance; and how thankful I shall feel to my heavenly Father if he should vouchsafe to make me in any way the means of rescuing them from their present state of degradation, and convert them by the Holy Spirit into so many little missionaries among their own people."

From Miss FOULKES.

"*Manetooahning, January 5th*, 1852.

"It is now five weeks since I commenced my school. The first day I had twenty-six scholars, since which the number has increased to sixty-eight. I am happy to tell you the children are very much attached to me, and I am quite fond of them. They seem very anxious to learn, and some of them are getting on wonderfully. Dr. O'Meara gives them their Scripture lessons each day in their own language. I am not yet capable of doing so, but I am getting on wonderfully with the language. I begin to read very well, though at present it is like a parrot; but in a few months I hope to have quite mastered it. Besides the two services on Sundays, Dr. O'Meara has service in church on Tuesdays and Thursdays; and on Mondays and Fridays he has all the young people at his house, when they learn to sing, and he addresses them and concludes with prayer. We are beginning to have beautiful singing. You would have been delighted if you could have heard the children sing on their feast day,—the day after Christmas day. As I presume you would like to know how we enjoyed ourselves on that day, I will tell you as well as I can. The children began to assemble at three o'clock; their presents were given to them; and at six they all sat down to partake of the good things Mrs. O'Meara had provided for them. The room was crowded to excess. Seventy children sat down to tea. The children's parents and friends were also present, and all seemed to enjoy

themselves, from the least to the greatest. After tea the children sang several hymns beautifully. Dr. O'Meara then examined them, and they answered remarkably well. After which Dr. O'Meara showed them the magic lantern, with which they were delighted, and were in roars of laughter. *When the Queen—or, as they call her, Keche Ogemahqua (our Great Mother)—was shown them, they began to sing that beautiful national ode, 'Victoria, Victoria, we hail thy gentle rule!' which Dr. O'Meara had translated into Indian.* After having a little more singing, they all returned to their homes at nine o'clock. I believe I enjoyed myself quite as much as the children did. I feel quite at home here. My friends treat me with as much attention as I can possibly desire, and much more than I deserve. We have privations in many respects, but enjoy all needed mercies. *The work is as glorious and desirable as ever I imagined it to be.* I had almost forgotten to tell you that we had a very large party to dinner on Christmas day. Eighteen besides ourselves, seven chiefs and their wives, and the two churchwardens and their wives: we spent a very comfortable evening.

"On New Year's Day we were visited by all the Indians in the settlement, and we had to shake hands with every man, woman, and child that came in; each received a cake and a cup of coffee, and then went to visit others. After they were gone, Dr. O'Meara drove Mrs. O'Meara and the dear children, Marion and Charles, and myself, in the sledge on the Lake: I enjoyed it very much. Yesterday, we all had a very long walk on the Lake after school-time in the afternoon. We met some Indians with sledges, bringing home loads of hay from some distance along the Lake; one of them lifted Marion and me on the top of the hay, and brought us home. I wish some of my English friends could have seen us. The Lake is splendid just now—all like one sheet of glass. However, I must now conclude. May the Lord bless you and yours with showers of the richest blessings. In your earnest supplications at the throne of Almighty grace, will you constantly plead for me, that my life may be wholly devoted to the service of my heavenly Father?"

From Dr. O'Meara.

"*Mahnetooahning, February* 4, 1852.

"Miss Foulkes is all that could be desired. I wish you could hear the dear children, big and little, sing the many tunes she has already taught them. The school is in a more efficient state already than it has ever been. I look for great things from her zeal and energy; our little ones are exceedingly attached to her."

"*Mahnetooahning, April* 20, 1852.

"The effects of Miss Foulkes' labours, though they have not been of quite four months' duration, have already become very apparent, and of a most happy character; indeed the school may now be said to be what it never was till her arrival,—an essential and important aid in the work of the Mission. We have had a most unusually long and severe winter. The snow, which has continued here since the end of October, is only just now passing away, and the mails are still carried on the ice, which surrounds us on all sides. We do not expect to see the open water before the middle of next month. Last year we had open water on the 19th of this month; so much do our seasons vary in length and severity. I am sorry to say there is a great want of food among the Indians just now, owing to their Indian corn crop having proved a failure last year. They have not enough to carry them on to next harvest. The Indian corn is becoming every year a more uncertain crop, being only suited for ground entirely new. There is now a most excellent opening here for the introduction of wheat, for which the soil is very well suited. The erection of a mill for grinding wheat, oats, Indian corn, &c., would be an immense acquisition, and would prove a strong inducement to the natives to cultivate wheat. It would also have the effect of bringing hither the heathen and Romanist Indians, and so good would be done in every way."

From Miss FOULKES.

"*Mahnetooahning, April* 20, 1852.

"I have not had any school the last three weeks; the Indians are all at their sugar-camps (extracting the sugar from the maple tree), and they are not likely to return for another fortnight. The children are all progressing very nicely; they begin to sing English better than Indian. I think, before next Christmas, if we are spared, some of them will be able to read English well. I am quite pleased with them, and quite fond of them. Mrs. O'Meara has been suffering all winter with tooth-ache. I am thankful to say, I have enjoyed very good health, with the exception of head-aches. We have had a very severe winter; continual snow-storms for five months. You would have been amused to see Mrs. O'Meara and me going to the Sunday-school two Sundays on our hands and knees part of the way. Never was such a winter known; I have enjoyed it, though, very much; and have not once repented coming. About a fortnight ago we went to visit some of the Indians at their sugar-camps, about five miles off. We stayed to see them make some sugar, and also helped to make some. We were so tired when we got home, that we could scarcely move. We could not walk a yard without sinking knee-deep in the snow. It is now going very rapidly."

From Dr. O'MEARA.

"*Mahnetooahning, July* 27*th*, 1852.

"And now I will give you such information with regard to my operations and the welfare of the Mission, as may be interesting to you, and those who assist us in the work. You are aware of my painful position in being placed alone with so many Jesuits to contend against, whose systematically pursued object has ever been the rooting out our Mission and influence from these Lakes. You will not wonder that when I look at the vast field of my unassisted labours, and the inveterate hostility which the work in my hands has to encounter, I sometimes feel failing of heart as to the issue; but you will be rejoiced to hear that the Lord has been of late wonderfully manifesting His mighty power on our behalf, especially since I got the four Gospels into circulation. A large number of copies has been given away to Romanist Indians who have come to me unknown to their priests, or in open and avowed opposition to their injunctions, to ask for copies of God's Word, and of late I have had more Romanists attending my Sabbath and week-evening services than ever I remember to have had before. You will be much interested in one case, wherein my dear wife's exertions during my absence from home this spring were much blessed. A woman residing at this place, who was a bitter Romanist, was brought out from the sugar-camp very ill of a rapid consumption. My dear wife visited and read to her, and at last, by God's assistance, gained her attention, and at every visit was received with more hearty welcome than before. By the time I returned home the poor woman informed her friends that she had never heard such things from the priests, as she had heard from the Book so read to her, and she was determined if she recovered to have nothing more to do with them: and if she died she wished to be buried in the Protestant burial ground, and after the Protestant manner. She is still alive, and continues to receive my daily visits with the same thankfulness. Oh that I had some truly devoted fellow-labourers who would assist me in gathering in the harvest, which to my perhaps too sanguine vision, appears to be already ripe. Such are not to be had in this country, but surely the friends of the Gospel at home could find some who would give themselves to this work."

From Miss FOULKES.

"*Mahnetooahning, August* 26*th*, 1852.

"Our heavenly Father has been very good to me. Bless the Lord, O my soul! I am thankful to tell you I am enjoying very good health, though the weather is very hot. Dear Mrs. O'Meara has gone on a visit to her parents at

Orillia. Her mother has been very unwell, but she is now a little better. Mrs. O'Meara and the dear children went down on the 5th August; before they left, little Charley and baby had been ill, but they are now better, About a week after Mrs. O'Meara arrived at Orillia she sprained her ancle, and has been confined to her bed or a sofa ever since; it is now, however, much better. How true it is, "We know not what a day nor an hour may bring forth." A few days after Mrs. O'Meara left home, Dr. O'Meara went to visit the Indians at the Sault St. Marie, so I was left at home alone with the servant. On Tuesday Old Eliza's eldest son came to the school and told me that his wife was very ill, and his brother Jim's wife also—they had been taken ill the night before. I went up as soon as I came from school, and found William's wife very ill; I thought she was dying. I went from thence to Jim's, and found his wife ill, but I did not think dangerously so. They then told me her little girl was dead—she was taken ill in the night, and died at nine o'clock that morning. I then became alarmed, and called upon our medical man, and asked him what was the matter with them; he said he did not like to pronounce it Asiatic, but he thought it might be English cholera greatly aggravated. Every thing was done for them that could be done, but still they did not appear to get either better or worse. Having some work to do, I sat up that night till twelve o'clock, and then went to bed. About one o'clock our servant awoke me, she had been taken ill. I gave her essence of ginger and brandy, and did what I could for her, but finding she was getting much worse, and was very much cramped, I went about two o'clock for the doctor—he came, and gave her some medicine, and told me to rub her well with turpentine, and to put mustard to her legs: in the course of a few hours she was much better, but she was confined to her bed for a week. Several others were taken ill on Wednesday, but they all got better very soon. Jim's wife also got much better. On Thursday evening Dr. O'Meara returned, and you may imagine his surprise. He had only been away a few days, all were quite well when he left; on his return we were surrounded by sickness and death. Several of the Indians met him at the boat, and William Nahwakezhu came with him into the house. Dr. O'Meara went with him to see his wife: this was about seven o'clock; he then appeared quite well, and Dr. O'Meara came home. About nine o'clock, dear Old Eliza came down to say her son William was sick. Dr. O'Meara and the medical man went up to see him. After doing what they could they came home, having left word if he became worse they were to be sent for. About twelve o'clock dear Old Eliza came again to say he was much worse; she appeared quite fatigued, having lost so much rest. I gave her something to eat, shook hands with her, and bid her good night, but I little thought I should never see her again in this world: about three o'clock she went to the doctor's and told him she did not feel well, and while there she was sick two or three times. After having some medicine, she returned home, but did not go into the house. She remained outside singing hymns, and communing with her God all night. Dr. O'Meara went up very early in the morning; she was then very ill, and about eleven o'clock she sweetly fell asleep in Jesus: her wanderings, anxieties, and perils received a final termination, and her immortal soul has found that rest which shall never be alloyed with a rising sigh or falling tear, a rest in the bosom of her loved Redeemer. I was very much grieved to hear of her death, but why should I grieve? Our loss is her gain. May God Himself, even our Father, and our Lord Jesus Christ, direct our way to the happy world where she dwells. The imitation of what was excellent in her life, and a watchful readiness to follow her in death, are the best honours we can pay to her memory, and the wisest improvement of the present providence. William died a few minutes after his mother, and his wife lingered until Sunday. They have left *seven little orphans*, the eldest not quite twelve years old, and the youngest about three weeks old. *I do not know what is to become of them.* I wish we had the boarding-school established. *I should like to take them every one, and be a mother to them.* The doctor advised the superin-

tendent to give all the Indians a fortnight's provisions, and send them away for a short time, in order to prevent the disease from spreading. They all left last week. Jim's wife was so much better, that he left on Tuesday, and went about six miles from hence, but on Sunday last she died. She has left two young children, one about four years old, and the other about six months. I feel very sorry for poor old Nahwakezhu, the poor old man is so very helpless; but Dr. O'Meara was quite delighted with him, he was so resigned, and said if it pleased God to call him he had no fear of death. I have not been able to have any school for the last fortnight; the children are all scattered, and the school-room is used as an hospital."

On reading the above touching account of the fatal disease which has desolated this little settlement, the first thought suggested is, *What can be done* for these seven poor little orphans? Shall they be left entirely on the hands of the devoted Missionary, whose slender means are barely sufficient to meet the necessities of his own family? or shall they be thrown back upon their heathen or Popish relatives, and thus be brought up in heathen ignorance or Romish superstition? or shall they be rescued from so fearful a calamity, placed under the kind, Christian care of the dear Teacher, who is longing to act a mother's part towards them, be trained up in the fear and love of God, and, finally, by His blessing, become so many faithful Missionaries among their own heathen tribes?

This question is importunately urged upon every one who may glance at these lines. *Will you*, kind reader, do anything to bring about so blessed a result?

Oh! that the God of the orphan, the "Helper of the fatherless," may touch the hearts of some whom He "daily loadeth with benefits," and whose "cup *runneth over*," to dispense of these *overflowings* to those poor orphans, and to feed them with "the bread of life."

Since writing the above remarks, the following communications have been received. They speak for themselves:—

"*Mahnetooahning, September* 29, 1852.

"Miss Foulkes has doubtless told you of the devastation that the cholera has made in our little community, and the loss we have sustained in the death of dear Old Eliza. Her departure to 'the rest that remaineth to the people of God' took place a few minutes before that of her eldest son, whose wife lingered for two days. *Thus seven orphan children are left without any protection*, and the Jesuits were not long in availing themselves of this circumstance, encouraged by the fact, that a great many of the relations of the children are Romanists, to rob us of these lambs, some of whom are among the most promising of Miss Foulkes' scholars. Already have four of them been in this way stolen from their blind grandfather. How deeply grieved would dear Eliza have been to see this. She was so fond of these little ones, and was always so anxious to send them to school regularly; and I know you too would be grieved had they succeeded; but you will, I am sure, be glad to know, that,

relying on the power of Him who can open the hearts and resources of His people, we have determined to take them into the Mission-house, and with them to make a beginning of our long-thought-of boarding and industrial school. I have not, it is true, the least means for doing it, but I could not mistake the voice of our heavenly Father, saying unto me, 'Take these little ones, and bring them up for Me;' surely it was not for me to stand reasoning with Him as to the means, when I know that the gold and silver are His. I feel assured, my dear friend, of your doing what you can to interest the friends of Missions on behalf of those dear little ones. The old man is to give them to me by a written document, so that I shall be able to take those who have been carried away, from their Popish relatives. But distressing circumstances seldom come alone. As soon as the cholera made its appearance, those of the Indians, who were not at once attacked with it left the place; when they returned, after some weeks, they found the Indian corn crop a complete failure, in consequence of the severe drought of the summer. This completed the dismay which the pestilence had begun; and I am sorry to say that our people are leaving this in great numbers to pass the winter in the neighbourhood of White Settlements, where they hope to obtain some means of subsistence. Miss Foulkes is very much cast down at the reduction thus made in her school. Instead of seventy or eighty children, there will not, this winter, be more than thirty or forty. It is truly distressing to see the apathy as to Missions, among the heathen, which prevails in this province. Here I am *alone*, having upwards of two hundred miles of coast to travel over in summer and winter, with enemies active, numerous, and unscrupulous; while, in the same space, there are nine Jesuits. What will be the result of this state of things it is impossible to say; but for some time anxiety has been telling on my health, and, after several warnings, I have had a serious attack which obliged me to seek the best medical advice. I am told that medicine can do little, and that rest and a sea voyage are most likely to accomplish a cure. The bishop very kindly urged me to have recourse to these remedies at once, but I did not feel myself at liberty to quit my post in the present position of things. I feel deeply thankful that I returned to my Missionary work, for had I been absent when the scattering of the people took place, I should have blamed myself as the cause. As it is, I feel that it is the Lord's hand, and however dark the dispensation now seems, we know that '*all things* work together for good to them that love God.' It is truly grievous to see the little flock, which had been collected from the wilderness, and over which we rejoiced, thus scattered by a second year of famine. Still, it is sweet and truly comforting to feel that the work is the Lord's, and that He will order all things aright.

"Yours very truly in the Lord,

"FREDERICK A. O'MEARA."

From Miss FOULKES.

"*Mahnetooahning, September 29th*, 1852.

"I should be very glad of some hoods for the girls, and common caps for the boys to wear on Sundays. Also for shirts, and anything in the way of coats and trousers for them. I am sorry I cannot tell you much about my school; the Indians are so scattered at present that I have very few children, and I am afraid I shall not have more for some time. The few that I have, are progressing very nicely. It makes me very low-spirited to see them wandering away, but *what can* the poor people do; they are obliged to go, for they have no food here. I hope they will come back in the spring. The Lord's will be done. At present a cloud seems to hang over the mission; everything seems to be in a state of uncertainty. We cannot tell what a day may bring forth, but *this we do know*, we are in the hands of a merciful God, and He will order all things for the best. We are commanded to 'Cast all our care upon Him, for He careth for us.'"

Christian friends are earnestly asked whether the conduct of this devoted servant of God, who has thus nobly opened his heart and his house for the reception of these *Seven Orphans*, does not form an *irresistible claim* upon their generous aid. Who among us would have done likewise? We are living in ease and comfort, or luxury at home, perhaps denying ourselves little for Christ's sake. Shall we suffer this great burden to rest upon one who is labouring amidst difficulties and privations in an isolated spot on distant shores, far away from those who might cheer and encourage him, and possessed of means barely sufficient for the increasing wants of his own family? This can never be, and, therefore, it is proposed at once to form a separate fund, expressly for the support of this Orphan School now established under the Missionary's roof.

Donations or Annual Subscriptions towards this object will be most gratefully received by Mrs. KINGSMILL, Chaplain's House, Pentonville Prison, London.

ALREADY RECEIVED.

	£	s.	d.		£	s.	d.
Rev. J. Kingsmill . .	1	0	0	Rev. S. Unwin . . .	0	10	6
By the Rev. J. Dobie .	1	0	0				

DONATIONS AND SUBSCRIPTIONS

Towards the Support of the Teacher, received since the printing of the last Paper.

1852.

	£	s.	d.		£	s.	d.
Rev. J. Hopkins	1	0	0	Miss Sophia Payne, by Miss Cecil	0	10	0
A Friend, by Mrs. Merry . .	0	10	0	Right Hon. the Earl of Carlisle	10	0	0
Burton-street Sunday-school, by Miss Howell	0	10	0	Joshua Marriott, Esq., by Rev. J. Dobie	5	0	0
Rev. J. Bywater's School, Manchester	0	9	6	By Miss Dodd	0	3	6
Rev. J. Kingsmill	0	10	0	By Miss Blythe	1	0	0
Miss Cock	0	5	0	Mrs. Atkinson	0	5	0
Mrs. Christian	0	5	0	A Friend, by ditto	0	2	6
Rev. Henry Deck	0	5	0	R. Atkinson, Esq.	0	10	0
Mrs. Johnston and family .	5	0	0	Miss Clare	0	5	0
Mrs. Eliza Barclay	2	0	0	Mrs. Burt	1	0	0
R. Barclay, Esq.	1	0	0	J. Compton, Esq.	1	1	0
J. G. Barclay, Esq. . . .	2	0	0	Mrs. Cohen	0	5	0
Mrs. Royston	0	5	0				
Miss Cecil	1	0	0				

NOTE.—The proceeds of two former years' collection—upwards of £80—were handed over to the Colonial Church and School Society, upon their adoption of the Mission.

The sum of £18 1s. 9d. has also been kindly contributed, during this year and the last, towards purchasing the annual supply of clothing sent to this Mission.

London: Reed and Pardon, Printers, Paternoster Row.

SKETCH

OF

The History of the Missions

AND OF THE CHURCH,

OF

THE UNITED BRETHREN,

COMMONLY CALLED MORAVIANS,

(ORIGINALLY FROM THE PEN OF JAMES MONTGOMERY, ESQ. OF SHEFFIELD.)

tates of Count Zinzerdorf, in Lusatia, where they built an humble village, (Herrnhut,) which is now the principal Settlement of the Brethren. As their countrymen, together with some pious people from other quarters, joined them, their congregations gradually multiplied through Germany, and a few were established in Denmark, Sweden, Russia, Holland, and North America. The Brethren first appeared in England, as a body, before the middle of the last century, where, (though the most malignant calumnies were circulated against them,) in the simplicity of conscious innocence, they laid their case before Parliament. Their doctrines, discipline, character, and history, were scrupulously examined in Committees of both Houses, and two Bills, exempting them from taking oaths and bearing arms, were carried with the unanimous consent of the Bishops; indeed, all opposition was abandoned after the final investigation of their claims, and they were fully acknowledged by the British Legislature to be "an Ancient Protestant Episcopal Church, which had been countenanced and relieved by the Kings of England, His Majesty's predecessors."* The Brethren have now several congregations in England, Scotland, and Ireland; but their numbers are everywhere small, and their means of supporting the work of enlightening the Heathen very slender. If it could be ascertained *how much* they have done, and with *how little* means, the world might be held in wonder and admiration, while they would say, "*This is the Lord's doing, and it is marvellous in our eyes.*" Yet, even of the little that has been at their disposal, no inconsiderable proportion has been furnished by the occasional bounty of Christians of other denominations.

When the Moravian refugees on Count Zinzendorf's estates scarcely amounted to *six hundred persons*,—when they had only just found rest from suffering themselves, and were beginning to build a church and habitations, where there had previously been a desert, the missionary spirit was sent down upon them with such constraining influence, that in the short period of *eight years*, they had sent Missionaries to *St. Thomas's*, in the *West Indies*, to *Greenland*, to the Indians in *North* and *South America*, to *Lapland*, to *Algiers*, to *Western Africa*, to the *Cape of Good Hope*, and to *Ceylon;* as they did subsequently to others of the *West India Islands*, to *Persia*, to *Egypt*, to *Labrador*, to *Tartary*, and to *India*.

In 1732, pitying the misery of the Negroes in the West Indies, two Brethren sailed to the Danish Island of *St. Thomas*, and such was their devotedness to the work, that having heard that they could not otherwise have intercourse with the slaves, they went with the full purpose of submitting *to become slaves*, that they might have the opportunity of teaching the poor Africans the way of deliverance from the captivity of sin and Satan.

Although this sacrifice was not eventually required of them, sacrifices scarcely less painful were cheerfully submitted to for many years, during which they had to "*eat their bread in the sweat of their brow*," and to maintain themselves by manual labour, under a tropical sun, while every hour of leisure was employed in conversing with the

* See Acts 20th George II. cap. 44, and 22nd George II. cap. 30, passed in 1747, and 1748; also a Congratulatory Letter from Archbishop Potter to Count Nicholas Lewis, one of their Bishops, on his consecration, which will be found in the Preface to Crantz's History of the Bretheren. Letters Patent for the relief of this Church were issued twice by Charles II., under the recommendation of Arehbishop Sancroft and Bishop Compton, and by George 1., under that of Archbishop Wake.

Heathen. The fruits of their zeal and perseverance in due time appeared; and, in the West Indian Colonies, (Danish, British, and Dutch,) there are now above 58,000 Negroes, joined to the Brethren's congregations, which contain 17,024 communicants, and a vast number have entered into eternal rest, stedfast in the faith of Christ. Of the above number of Negroes, nearly 18,000 are in the colony of *Surinam* alone, where, however, the climate is very fatal to the Missionaries.

The sable congregations are in many places increasing, in some beyond the capacity of the churches to contain, and of the Missionaries effectually to superintend them. In *Antigua*, 8137 persons, about a third part of the population, are gathered into the seven Moravian congregations in that island. In *Jamaica*, the numbers under pastoral care, which, twenty years ago, scarcely exceeded 3000, are now above 13,000. In *St. Kitt's*, *Barbadoes*, and *Tobago*, the word of the Cross has free course and is glorified; and, in the three Danish Islands, *St. Croix*, *St. Thomas*, and *St. Jan*, the work is making satisfactory progress, and the education of the Negro children in those islands is exclusively conducted by the Moravian Missionaries.—A separate fund was opened in the year 1824, by the London Association, for the purpose of enabling the Brethren to extend the Christian *Education* of the Negroes, both adults and children, an object greatly neglected. This "Negro School Fund" still remains open, to which contributions for the education of the Negroes will be thankfully applied. There are 15,500 Moravian Negro children, of whom many thousands are still uneducated.

The Brethren have recently established twenty-four *Free Elementary Schools in Jamaica* for the poorest of the children in that island, at a cost for each of £10 to £20 per annum, for which separate contributions are received.

Not a step behind the first Missionaries to the Negroes, in ardour and self-denial, were those who went to GREENLAND in 1733. In order to effect the benevolent purpose of converting the Greenlanders to the faith of Christ, Matthew Stach, and his cousin, Christopher Stach, proceeded to Copenhagen early in the spring of that year. Nothing can more strikingly exhibit the zeal of those devoted servants of Christ, than the truly apostolic spirit in which they entered upon their arduous labours in His vineyard. They literally obeyed the injunction of Christ to His disciples, when He sent them out to preach the Gospel. '*Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece.*' "There was no need of much time," says one of them, "or expense for our equipment. The congregation consisted chiefly of poor exiles, who had not much to give, and we ourselves had nothing but the clothes on our backs." A few shillings constituted their pecuniary resources; they travelled to Copenhagen on foot; the unfavourable prospect on reaching that city did not dispirit them; they committed their cause to God, fully persuaded that if their intentions were pleasing in His sight, He could be at no loss for ways and means of bringing them to Greenland, and of supporting and protecting them there. In this confident hope they were not disappointed;—Count Pless, First Lord of the Bed-chamber, interested himself for them: and, at

his recommendation, the King wrote a letter, with his own hand, to the Rev. Hans Egede, the Danish Missionary, in their behalf.

In one of his conversations with them, Count Pless asked, how they intended to maintain themselves in Greenland? Unacquainted with the situation and climate of the country, our Missionaries answered, "By the labour of our hands and God's blessing; adding, "that they would build a house, and cultivate a piece of land, that they might not be burdensome to any. He objected, that there was no timber fit for building in that country. "If this is the case," said our Brethren, "then we will dig a hole in the earth and lodge there." Astonished at their ardour in the cause in which they had embarked, the Count replied, "No, you shall not be driven to that extremity; take the timber with you, and build a house; accept of these fifty dollars for that purpose."

When the Brethren arrived in Greenland, they experienced often the greatest difficulty in procuring a subsistence; they now and then earned a little by writing for the Danish Missionaries, till the stock of provisions at the colony began to fail. By this time, however, they had not only learned to be satisfied with very mean and scanty fare, but had also inured themselves to the eating of seals' flesh, mixing up a little oatmeal with train-oil. Such were some of the hardships endured by them. Yet even train-oil was a delicacy, compared to some of the fare which the calls of hunger obliged them to use.

The Missionaries were plain men, who knew only their native tongue; and who, in order to acquire one of the most barbarous dialects upon earth, had to learn the Danish language first, that they might avail themselves of the Grammar of the Rev. Hans Egede. So successful, however, has been this Mission, that now nearly the whole of the Greenland population, in the neighbourhood of three out of four of their settlements, is become Christian. The state of society is wonderfully changed, and spiritual instruction, through the medium partly of the Danish, as well as Moravian teachers, is at least as universal in those frozen regions as in our own country. Here also the desire for the Gospel is spreading among the Heathen on the southern shores; and a fourth settlement near Statenhuk, the southernmost point of Greenland, has been established for their benefit in faith and hope, and has been greatly blessed. It has been named *Frederickstha*l.

The account of the conversion of the first Greenlander deserves a particular recital:—On the 2nd of June, 1738, write the Missionaries, "many Southlanders visited us. Brother Beck, at the time, was copying a translation of that portion of St. Luke's Gospel which relates the agony of our Saviour in the garden. He read a few sentences to the Heathen; and, after some conversation with them, he gave them an account of the creation of the world, the fall of man, and his redemption by Christ. In speaking on the latter subject, the Spirit of God enabled him to enlarge, with more than usual energy, on the sufferings and death of our Saviour, and to exhort his hearers seriously to consider the vast expence at which Jesus had ransomed the souls of his people. Upon this, the Lord opened the heart of one of the company, whose name was Kayarnak, who, stepping up to the table in an earnest manner, exclaimed 'How was that? Tell me that once more; for I too desire to be saved.' These words, which were such as had never before been uttered by a Greenlander, penetrated the soul of Brother Beck, who, with great emotion, gave them a fuller account of

the life and death of our Saviour, and the scheme of salvation through Him. Some of the Pagans laid their hands on their mouth, which is their usual custom when struck with amazement. On Kayarnak an impression was made that was not transient, but had taken deep root in his heart. By means of his conversation, his family, (or those who lived in the same tent with him,) were brought under conviction; and, before the end of the month, three large families came with all their property, and pitched their tents near the dwelling of our Brethren, 'in order,' as they said, 'to hear the joyful news of man's redemption.'"—Kayarnak became eminently serviceable to the Missions, as a teacher of his countrymen, and adorned his Christian profession till his death.

A great change took place, from this time, in the mode adopted by the Brethren in their endeavours to instruct the natives. The method hitherto pursued by them consisted, principally, in speaking to the Heathen of the existence, the attributes, and perfections of God, and enforcing obedience to the divine law; hoping, by these means, gradually to prepare their minds for the reception of the sublimer, and more mysterious truths of the Gospel. Abstractedly considered, this method may appear the most rational; but, when reduced to practice, it was found wholly ineffectual. For five years, the Missionaries had laboured in this way, and could scarcely obtain a patient hearing from the savages. Now, therefore, they determined, in the literal sense of the words, to preach at once *Christ and Him Crucified.* No sooner did they declare unto the Greenlanders the '*Word of Reconciliation,*' in its native simplicity, than they beheld its converting and saving power. *This* reached the *hearts* of their audience, and produced the most astonishing effects. An impression was made, which opened a way to their consciences, and illumined their understandings. They remained no longer the stupid and brutish creatures they had once been; they felt they were sinners and trembled at their danger; they rejoiced in the Saviour, and were rendered capable of more exalted pleasures than those arising from plenty of seals, and the low gratification of sensual appetites. A sure foundation being thus laid in the knowledge of a crucified Redeemer, the Missionaries soon found that this supplied their young converts with a powerful motive to the abhorrence of sin, and the performance of every moral duty towards God and their neighbour; taught them to live soberly, righteously, and godly in this present world; animated them with the glorious hope of life and immortality; and gave them the light of the knowledge of the glory of God. as the Creator, Preserver, and Moral Governor of the world, in a manner far more correct and influential than they could have hoped to attain, had they persevered in the first mode of instruction. The Missionaries themselves derived benefit from this new method of preaching. The doctrines of the Cross of Christ warmed and enlivened their own souls in so powerful a manner, that they could address the Heathen with uncommon liberty and fervour, and were often astonished at each other's power of utterance. In short, the happiest results have attended this practice, not only at first, and in Greenland, but in every other country where the Brethren have since laboured for the conversion of the Heathen.

A thirst for the Word of Life has been slowly spreading on the opposite shores of LABRADOR, in British America, ever since the year

1770, and nearly 1300 Esquimaux are now gathered together, and dwell in unity and Christian love, in four Stations, formed on that still more inclement coast.* Thither provisions and clothing for the Missionaries have been safely conveyed through icy seas and along rocky shores, by the special protection of the Almighty, for above 80 years, in vessels belonging to the Missions, one of which is annually dispatched from the Thames. During the year 1848, no less than 81 Heathen, from the neighbourhood of *Sœglek*, joined the congregation at *Hebron*.

A large population of Esquimaux have been recently discovered near Northumberland Inlet, 400 miles North of Hebron, to whom the Brethren would gladly convey the Gospel, should it be found practicable to reach them.

In 1734, some Brethren went among the Indians of NORTH AMERICA. Their labours, their trials, their sufferings, and their success, were extraordinary even in Missionary history. Many hundreds of these roving and turbulent savages, of all others perhaps the most haughty and untractable, were converted from the error of their ways, and adorned the doctrine of God their Saviour, both in their lives and by their deaths. In no situation has more severe suffering and trial been endured by the Brethren than in this Mission. On one occasion, *ninety-six* men, women, and children, composing their congregation, having been treacherously made prisoners by white banditti, and marched away from their peaceful habitations and beloved teachers, were two days after scalped and tomahawked in cold blood ; and, according to the testimony of their murderers, with their latest breath gave affecting evidence of their faith. At another time, *eleven* members of the Mission family were burnt alive in their dwelling, by a troop of Indians in the French service, or massacred and thrown back into the flames in attempting to escape.†

In no instance did the Word of Salvation reach the consciences of the Wild Indians with greater power, or more strikingly display its saving efficacy, than in the case of *Tschoop*. Before his conversion he was distinguished by every act of outrage and sin, and had even crippled himself by his debaucheries ; but now the lion was tamed, and the slave of sin and the devil, became the child of God, and a preacher of righteousness to his countrymen. The account he once gave of his conversion will best elucidate the striking change wrought in him. "Brethren," said he, "I have been a Heathen, and have grown old amongst them ; therefore I know how Heathens think. Once a preacher came, and began to explain to us that there was a God :—We answered, 'Dost thou think us so ignorant as

* On the coast of Labrador, the thermometer is not unfrequently at 30 deg., and sometimes 40 deg. below Zero of Farenheit, or from 62 to 72 deg. below the point where water freezes. In Greenland the cold is but seldom so severe as 20 deg. below Zero.

† Some particulars of this tragical scene were related in the following terms by a Missionary, who was almost miraculously preserved :—A cruel Indian war, occasioned by the contest between the English and the French, had broken out, spreading terror and confusion through the whole country. "Late in the evening of the 24th November, 1755, while the Missionaries were at supper, their attention was suddenly roused by the continual barking of dogs, which was followed by the report of a gun. On opening the door, they observed a party of hostile Indians standing before the house with their pieces pointed towards them. The Indians immediately fired, and Martin Nitschman was killed on the spot. His wife and some others were wounded, but ran up stairs into the garrets, and barricaded the door with bedsteads. Hither the savages pursued them, but not being able to force an entrance, they set fire to the house, which was soon enveloped in flames. Eleven persons belonging to the Missions, among whom was a child only fifteen months old, were burnt alive, and only one escaped. Sister Senseman, already surrounded by the flames, her arms crossed upon her breast, was heard to exclaim, 'Tis all well dear Saviour, we expected nothing else.'"

not to know that? Return to the place from whence thou camest.' Then, again, another preacher came and said, 'You must not get drunk, nor steal, nor lie,' &c.—We answered, 'Thou fool, dost thou think us ignorant of this? Learn first thyself, and then teach the people to whom thou belongest to leave off these things: for who steal, lie, or are more drunken than thine own people? and thus we dismissed him. After some time, Brother Rauch came into my hut, sat down, and spoke nearly as follows:—'I am come to you in the name of the Lord of heaven and earth: He sends to let you know that He will make you happy, and deliver you from the misery in which you lie at present. For this end He became a man, gave His life a ransom, and shed His blood for sinners.' &c. When he had finished his discourse, he lay down, fatigued with his journey, and fell into a sound sleep, I thought—What kind of man is this? There he lies and sleeps: I might kill him, and throw him into the wood, and who would regard it?—but this gives him no concern. However, I could not forget his words, they constantly recurred to my mind. Even when asleep, I dreamt of the blood of Christ shed for us. I found this to be widely different from anything I had heard before, and I interpreted Rauch's words to the other Indians. Thus, through the grace of God, an awakening commenced among us. I say, therefore, brethren, preach Christ our Saviour, and His sufferings and death, if you would wish your word to gain entrance among the Heathen."

This Mission still continues among the *Delawares* and *Cherokees*, and has lately experienced a considerable revival.

A new Mission has lately been commenced among the *Negro slaves* in *East Florida*, and in the year 1849 another on the *Mosquito Coast* in *Central America*, where the remains of many tribes of Indians are within reach of instruction, and where the young king of the Mosquitos and his sisters are rendering assistance to the Missionaries in their important labours.

In 1737, *George Schmidt* settled in South Africa, and built himself a hut, and cleared a piece of ground near Serjeant's River. Finding it impossible to learn the Hottentot language, he sat resolutely upon the task of teaching the barbarians his own. He soon so won the affections of these rude people, that many became willing scholars, and made proficiency in learning to read the Scriptures. In the course of seven years, he had gathered a congregation of forty-seven Hottentots, and had baptized seven persons, who gave proof of their change of heart and life. But owing to some difficulties that arose at that period, he went to Europe to obtain powers from the Dutch Government to pursue his peaceful ministry. These were denied, and he never was permitted to go back to the colony. His heart, however, was among his Hottentots till the hour of his death; he was wont to consecrate a part of every day to secret intercession with the Lord in their behalf; and it is recorded, that he was at length found a corpse in the performance of this duty. During fifty years his labour seemed to have been in vain, according to human apprehension, and his prayers unanswered. But, at the end of that interval, the Brethren were enabled to send three men of like spirit with George Schmidt, to the Cape of Good Hope, with the permission of the Dutch Government. They found the spot

which he had cultivated: the ruins of his hut were yet visible, but his garden was run to waste, and the whole valley was such a haunt of wild beasts, that it was called Bavian's Kloof (Baboon's Glen). The new Missionaries, however, took possession of it, expelled these intruders, gathered the Hottentots to hear the Word of God, and taught their children to read it, under the shade of a magnificent pear-tree, planted by their predecessor, which was still in full vigour and bearing. But this tree and its fruits were not all that remained of the good man's labours:—an aged blind woman, who had been one of his converts, being traced out, produced a Dutch Testament, which he had given her when he left Africa, and which she kept as her greatest treasure, carefully wrapped up in two sheepskins. She died in the faith, at the age of nearly one hundred years. A young Hottentot woman, who had read to her occasionally from this book, became one of the earliest converts of the three Brethren. In that place, (since called *Genadendal*, or the Vale of Grace,) there is now a flourishing congregation of above 2800 natives, including several hundreds of emancipated slaves, who have joined the settlement since their entire liberation on 1st December, 1838.—At a considerable distance, another settlement of more than 1300 inhabitants (*Gronekloof*) is also prospering. Two other settlements, named *Enon* and *Elim*, situated to the eastward of Capetown, have been established, together with a Missionary Station among the *Tambookie* tribes, beyond the N.E. boundary of the colony, called *Shiloh*, commenced in 1828: and one among the *Fingoo* tribe, who have escaped from bondage under the Caffres, named *Clarkson*, occupied in 1839. Two new stations, since formed, have been destroyed during the lamentable war with the Caffres, and *Shiloh* has been partially so. The character generally ascribed to these settlements, according to the testimony of both friends and opponents of Missionary exertions, is that they are like gardens of the Lord in the midst of the wilderness; the Hottentots being as much changed in their habits, manners, and minds, as the face of their country has been improved by industry and skill. The love of Christ has subdued their natural character, and has brought their affections and their understandings into obedience to Himself. This has been strikingly illustrated in the instance of the *Leper Hospital*, in which Hottentots afflicted with that loathsome and fatal disease, are collected from distant parts of the colony. The Brethren, with a zeal and self-denial such as actuated their first Missionaries, have here assumed a charge which no other European has ever been found willing to undertake, and their labour of love has been eminently blessed of God in the conversion of a large number of the afflicted inmates.

The South-African Stations, at the beginning of the year 1851, contained 6935 persons, chiefly Hottentots, with a few hundreds from other tribes.

The Brethren are about to commence, in dependence upon the Lord's strength and guidance, an arduous undertaking—a Mission to the *Mongols*, in the northern province of *China*, and two Missionaries are now preparing for that important work.

The following is a Table of the whole of the Stations of these Missions, and of the number of Missionaries there, or on the passage:—

STATIONS OF THE UNITED BRETHREN'S MISSIONS—JUNE, 1851.

People.	Countries.	Station commenced.	Stations.	Missionaries.	Under instruction.
Negroes.	DANISH WEST INDIA ISLANDS.				
	St. Thomas	1732	New Herrnhut		
		1753	Niesky		
		1843	Town of St. Thomas		
	St. Croix	1751	Friedensthal		
		1771	Friedensberg	26	10,087
		1805	Friedensfeld		
	St. Jan	1754	Bethany		
		1782	Emmaus		
	BRITISH WEST INDIA ISLANDS.				
		1812	New Eden		
		1815	Irwin Hill		
		1823	Fairfield		
		1827	New Carmel		
	Mission commenced.	1834	Beaufort		
		1830	New Fulneck		
	Jamaica (1754)	1833	New Bethlehem	29	13,311
		1835	Bethany		
		1837	Nazareth		
		1837	New Hope		
		1839	Lititz		
		1840	Bethabara		
		1848	Springfield		
		1761	St. John's		
		1773	Gracehill		
		1797	Gracebay		
	Antigua (1756)	1817	Newfield	20	8,137
		1821	Cedarhall		
		1838	Lebanon		
		1840	Gracefield		
		1767	Sharon		
	Barbadoes (1765)	1825	Mount-Tabor	12	3,652
		1836	Bridgetown		
		1841	Clifton-Hill		
		1777	Basseterre		
	St. Kitt's (1775)	1819	Bethesda	10	3,929
		1832	Bethel		
		1845	Estridge		
	Tobago	1790	Montgomery (*renewed* 1827)	6	2,136
		1842	Moriah		
	SOUTH AMERICA (1735)	1760	Bambey (*renewed* 1840)		
		1767	Paramaribo (2 Stations)		
		1837	Charlottenburg		
	Surinam	1840	Salem, on the Nickery	54	17,361
		1844	Rust-en-Werk		
		1848	Liliendal		
		1849	Mynvermaak		
		1850	Warappa-Creek		
	CENTRAL AMERICA.				
	Mosquito Shore	1849	Bluefields	4	130
Hottentots, &c.		1736	Genadendal (*renewed* 1792)		
	SOUTH AFRICA, in the Colony of the Cape of Good Hope	1808	Groenekloof		
		1818	Enon, on the Witte Revier		
		1823	Robben-Island		
		1824	Elim	58	6,935
	DITTO among the *Tambookies*	1828	Shiloh, on the Klipplaat		
	DITTO, among the *Fingoos*	1839	Clarkson		
		1849	Mamre		
	DITTO, among the *Caffres*	1850	Goshen		
	AUSTRALIA	1849	Lake Boga, in Port Phillip	2	
Native Indians.	NORTH AMERICA (1734)	1792	New Fairfield, U. Canada		
	Among the *Delawares*	1838	Westfield, Missouri		
	DITTO,—	1841	New Spring Place	12	451
	Among the *Cherokees*	1843	Canaan		
	DITTO, East Florida—*Negroes*	1847	Woodstock Mills, &c.		
Esquimaux.		1770	Nain		
	DITTO, on the Coast of Labrador	1776	Okkak	30	1,308
		1782	Hopedale		
		1830	Hebron		
Greenlanders.		1733	New-Herrnhut		
	GREENLAND	1758	Lichtenfels	23	1,999
		1774	Lichtenau		
		1824	Fredericksthal		
	TOTAL		Stations 70 .. Missionaries	*286	69,436

Total under Instruction 69,436, of whom nearly 21,000 are Communicants.

* The wives of the Missionaries are included.

For many years, the increasing burthen of pecuniary expense attending these Missions has been much more than the Brethren were able to bear, and they are, at the present time, dependant chiefly on other communities of Christians for the means of continuing their interesting and invaluable work. *The five new* or further extended *fields of labour* upon which they are entering, will oblige them to look still more for that brotherly assistance. Of an annual expenditure regulated by the most rigid economy, of about 12,000*l.*, the Brethren can raise among their own body scarcely a fourth part. Thus unless they are liberally and constantly assisted by others, the most distressing embarrassment must be experienced.—But can such assistance be denied them? The Brethren are prepared to persevere, in simplicity and humility, in their labour of love, and have cheerfully given themselves to the Lord for this service in far greater numbers, comparatively, than any other Church. It is computed that nearly *one in forty* of their members becomes a Missionary, while the supplies they require, are of the most frugal description. The Missionaries receive no stated salary, but having food and raiment are therewith content, and they confidently trust, that He who said to His disciples, when He sent them forth to teach the nations, '*Lo! I am with you always even to the end of the world*,' and again, '*take no thought*' for outward things, '*for your heavenly Father knoweth that ye have need of such things*,' will not leave *them* destitute of personal support, but will still continue to them the opportunity to gather and to feed that portion of the flock of Christ from among the Heathen, whom it is the Divine purpose, through their instrumentality, to '*deliver from the power of darkness, and translate into the kingdom of God's dear Son.*'

Such persons as may be disposed to render pecuniary assistance to these valuable Missions, may contribute either to the "General Fund," to the "Negro School Fund," or to that branch of it, applicable to the "Jamaica Free Schools," through the LONDON ASSOCIATION IN AID OF THE MORAVIAN MISSIONS, who will thankfully receive and transmit their contributions. This Institution interferes in no respect with the management of the Missions, but has in view to make them better known, and to gather the bounty of other communities for the assistance of a very small and less wealthy Church, a large proportion of the members of which, willingly offer themselves for the most arduous labours in the Christian vineyard.

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APPEAL

IN BEHALF OF THE

Naval and Military Bible Society.

ESTABLISHED 1780,

FOR SUPPLYING SAILORS AND SOLDIERS WITH THE HOLY SCRIPTURES.

ALSO

A Brief View of the Origin and Progress of the Society.

President.

THE MOST NOBLE THE MARQUIS OF CHOLMONDELEY.

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HIS GRACE THE ARCHBISHOP OF CANTERBURY.
HIS GRACE THE DUKE OF MANCHESTER, &c. &c. &c.

The varied and extensive operations of the NAVAL AND MILITARY BIBLE SOCIETY being necessarily accompanied by a constant demand for the Holy Scriptures, to meet which the income of the Society is inadequate, the Committee feel it to be incumbent upon them to urge its claims to the liberal support of every Briton, whether connected with the Navy, the Army, or with the Commercial Marine in all its branches; or partaking in common of that national security, prosperity, and domestic peace, preserved to us, under Providence, by these great bulwarks of our land. A brief outline of the Society's history, and of its proceedings, is therefore submitted to the favourable consideration of the Public.

Origin. It will be in the recollection of many, that a considerable body of Troops was assembled in Hyde Park, in the year 1779, to preserve the peace of the metropolis. A humble individual, who witnessed with pious concern the depraved habits of the Soldiery, was led to hope that advantage might be taken of that eventful period to attempt a reform amongst the Troops, by distributing to them the Word of God. This idea was communicated to that eminent philanthropist, Mr. Thornton, who gave encouragement to the plan by a donation of £100. and continued to contribute the same amount annually. In the year 1780 the Society was regularly organized, assuming at first the designation of "THE BIBLE SOCIETY," as at that time there existed no other institution for the express and sole purpose of distributing the Holy Scriptures. Among the Clergy who were foremost to advocate the cause of this infant Society, stands the venerable name of the Rev. Wm. Romaine, who also became an early contributor to its support; and who for several years made a point of preaching in its behalf, collecting not less than £100. per annum from the Churches in London. Christian ministers, and persons of various denominations, soon joined, and cordially aided in promoting its objects.

Patronage The Society, in 1814, had assumed a prominent position, and obtained a large accession to its patronage; men of all ranks and denominations aided its operations, and bore testimony to the substantial benefit the Society was diffusing far and wide. The correspondence at that period was replete with subjects of the highest interest.

Army. In conformity with official regulations, this Society has furnished at a reduced price, large annual supplies of Bibles to the several regiments

and corps in Her Majesty's Service: and the Committee continue to avail themselves of every opening for the effectual supply of British Soldiers with the Holy Scriptures By recommendation of the Committee, in a conference with the Honourable Board of Directors, the same mode of supply was adopted for the European force of the Honourable East India Company: these regulations have led to an extensive and efficient distribution of Bibles to British Soldiers engaged in their Country's service.

Navy. The Navy, which has ever occupied a prominent share in the operations of the Naval and Military Bible Society, presents increasing grounds of encouragement; and notwithstanding the reduced number of men under a peace establishment, there is a large and continued demand made for the supply of H.M. Ships with the Holy Scriptures, one Bible and one Testament being furnished gratuitously for every eight men; while ample testimony is borne by officers in command, to their sense of the value of this sacred book, as a means of advancing the moral and religious condition of their crews. This demand, with the extension of the Society's bounty to Mariners generally, whether connected with inland or general navigation, comprehending all Merchant Seamen, Canal Boatmen, Fishermen, &c. has rendered it necessary for the Committee to make this appeal to their countrymen at large; and they would record it to the praise of Almighty God, that the efforts hitherto exercised in humble dependance on Him, have been attended with such a portion of success, as to warrant their utmost confidence in pressing forward in the execution of their great object.

Merchant Seamen. The number of Seamen in the Merchant Service, is above 250,000; and as Merchant Vessels are supplied with Bibles and Testaments gratuitously, where needed, in proportion to the number of men on board, for the general use of the Crews; this regulation produces constant demands upon the Society's depository. Grants of Bibles have been made to the Coast Guard Service, in order that each Station may be supplied with a copy of the Holy Scriptures; while churches and chapels for sailors, schools for the children of seamen, are continually receiving the Society's books. This may serve to show the necessity of the present general appeal, even if Sailors alone were to be considered.

Fishermen. To these may be added the Fishermen and Pilots on the several parts of our coast, computed to amount to 250,000; and watermen, and bargemen, of every description, who are also embraced in the operation of the Society.

Canal Men. The Canal Boat Men, in various parts of the kingdom, have also for many years, shared largely in the Society's attention and bounty:—through the medium of an especial agency, employed for this important purpose, and by local agents, there have been distributed thousands of copies of the Holy Scriptures, the greater portion being now sold at reduced prices; those not sold to individuals, are placed in responsible charge, for the use of the crews generally,—by whom they appear to be duly appreciated.

Steam Packets. The numerous Steam Packets now employed by Great Britain, have likewise received the Society's liberal attention. A correspondence was opened with the various Companies; by whom the offer of the Society to supply their vessels, was, in general, thankfully accepted; and the result has been a considerable distribution of the Word of God in this extensive field of usefulness.

Pensioners. The Pensioners from the Army and Navy, scattered throughout the country, amounting to about 80,000 men, have also evinced much readiness to become purchasers of the Scriptures from the Agents of the Society, which includes several Staff Officers; and in communications received from the Society's Auxiliaries, mention is made of the eager-

ness and gratitude with which these Veterans avail themselves of the Society's offer, to become possessed of the Sacred Volume at the reduced prices.

By the establishment of an extensive gratuitous Agency, the Society has made every provision its means will admit for presenting to Sailors, on their arrival at our ports, the Holy Scriptures at very reduced prices. Nor are these efforts limited to Great Britain, but extended to our distant Colonies: where, (as well as at home,) in addition to an effective distribution of Bibles and Testaments to Sailors, Soldiers, &c., for individual appropriation, every opportunity is embraced of placing them in Barrack Rooms, Guard Rooms, Hospitals, and prisoners' cells, for general use. Agency.

Great Britain is distinguished from all other nations by the number of religious and benevolent Institutions it so liberally supports; but if any Society were to be selected, the immediate objects of whose solicitude are most truly national and important, doubtless the Naval and Military Bible Society would be fixed upon. For, if any portion of the community can claim the warmest sympathies of Britons, it is that part, who quit their families at an early period of life, to devote themselves to the best interests of their beloved country, whether in its defence, or in carrying on its commercial enterprise; most of whom are in isolated groups, excluded from the ordinary means of grace. To enlarge here, or press the paramount claims of Soldiers and Sailors to the notice or gratitude of their countrymen, is superfluous; nor can the whole that might be offered on this subject be better summed up than in the just and generous sentiment of a reverend gentleman at Bath, who, pleading in behalf of the Society, said, "On most other occasions, when convened together, we meet to confer a boon; but here (in aid of the Naval and Military Bible Society,) our duty is to discharge a debt." Claims.

Whilst, however, it may not be deemed requisite to enforce the peculiar demands which these brave men present to the grateful remembrance of their countrymen at large, it is but justice to press their necessities upon public notice; and in doing so, to quote the testimony of a highly respectable Missionary from the Society Islands; who, in remarking on the injurious influence of British example, (as exemplified by Sailors who frequently visit these islands,) has stated, that it was not uncommon for the native Islanders, shocked at the profanity exhibited by these poor neglected men, to repair to the Missionary, and simply inquire, "Who is the God of Sailors? Surely not the Lord Jehovah, whom the Bible teaches us to worship!" As an encouragement presented to the friends of the Society, two simple facts out of many are selected from the correspondence: — the first, that of some British Soldiers, who fell into the hands of the French, prior to the peace of Paris, and were confined prisoners at Besançon: here such a desire was excited to be possessed of the Word of God, that between twenty and thirty manuscript copies of the New Testament were actually made by these individuals.—The other, more recent, is contained in a letter from the Captain of a line-of-battle ship, in the following words:—"As it has always been my opinion, that books purchased, at however low a price, are more appreciated and better taken care of by individuals, than when supplied gratis, it became an object with me rather to delay the distributing of these books generally, supplying at first those only whose better foresight had induced them to reserve from their advance-money a sufficiency for that purpose. This had the effect I desired; and it is only justice to say, that several, who had no other means of raising cash, begged to have, some the whole, and others, half of their allowance of grog stop- Soldiers. Sailors.

ped, until the accumulation of short-allowance money was equal to the purchase of the book they wished for."—It is to these men, who are unaccustomed to take thought for the morrow, that the Naval and Military Bible Society, with unceasing vigilance, seeks to give that book which teaches them to fear God and honour the King; to do the duties of their station of life, "not with eye-service as men-pleasers"; "but with good will doing service, as to the Lord."

Testimony of Officers.

At the Public Anniversary Meetings of the Society, it is most cheering to the pious mind to behold Officers of all ranks and ages, joining to bear one uniform testimony to the great practical good effected by this Society, and to the beneficial influence of the sacred volume on the conduct of those brave men with whom they have served, and with whom many have shed their blood in their country's cause. The limits of this brief view will not admit of entering into details, although they abound with most interesting facts.

73rd Regt.

A General Officer who had commanded Her Majesty's 73d regiment for three years in India, stated that during that period he never had occasion to punish a single man: each soldier possessed his Bible; and the regiment was not more conspicuous for gallantry in the field, than distinguished for the sober, steady conduct of the men in quarters.—One of the most distinguished Generals in the British Service, in cheerfully granting permission to have the Holy Scriptures placed in Barrack Rooms, &c., said "I have no doubt the Bibles and Testaments will do good. When I was a Subaltern there was no such thing stirring, and no one but he who has been an eye-witness to the fact, can form a comparison as to the moral improvement which has taken place in the character of our Soldiers since that period: and I have no doubt at all, but that a great deal of it may be attributed to the efforts of your Society in circulating the Scriptures among them."

Pitcairn's Island.

Pitcairn's Island also affords a most striking instance of the benefits resulting from the distribution of a single Bible; the hardy mutineer, ready to imbrue his hands in blood, was turned from darkness to light, and from the power of Satan unto God, through a copy of the Scriptures, which there is every reason to believe, was furnished by this Society to His Majesty's Ship Bounty; and which was providentially saved from the wreck. It was made unto him the "savour of life unto life"; and like a Patriarch of old, in primitive simplicity, he trained up more than one generation to call Emmanuel blessed.

The above incident has received a striking confirmation through the testimony of the late esteemed Capt. J. Jones, R.N., who visited Pitcairn's Isle in command of one of H.M. ships, in 1842; and whose interesting address on this subject is recorded in the Society's Report of 1843.

The testimony of two Captains of the Royal Navy, delivered at the Society's Anniversary Meetings, is of sufficient importance to warrant the insertion of a short extract from their speeches, proving the value of the Bible to Seamen in times of extreme hardship and danger. Captain Sir John Franklin said, "I can have no hesitation in speaking of the mercies of God personally to myself, nor of his wondrous works among the children of men; for sure I am, that amidst the various trying scenes of professional life in which it has been my lot to be cast, neither I, nor those associated with me, could have borne up against them, but for the support of religion. This conviction constrains me to implore the blessing of God upon this Society; for considering the peculiar line of life in which our Soldiers and Sailors move; their early entrance into the service; their want of experience; their perils by sea and land; the temptations to which they are exposed; all these render it essential that

Capt. Sir John Franklin, R.N.

their minds should be strengthened, by that alone which can efficiently do it—the Word of God."

CAPTAIN SIR WM. EDWARD PARRY also, thus spake: "On the paramount, the overwhelming importance of religious instruction in general, it is not my intention to intrude any remarks: it is to the effects of such instruction on the minds and conduct of Seamen in particular, that I wish to confine my observations. This I am the more anxious to do, because I know that there are many of my own profession, even among those who are disposed to treat religion and its obligations at least with respect, who yet consider any high attainments in it incompatible with the temporal duties of Seamen; and it is principally with a view to combat so erroneous a notion that I now venture to offer my humble testimony. Capt. Sir Edward Parry, R.N.

"I have lately had the honour, and I may truly say the happiness, of commanding British Seamen under circumstances requiring the utmost activity, implicit and immediate obedience, and the most rigid attention to discipline and good order; and I am sure that the maintenance of all these among us was, in a great measure, owing to the blessing of God upon our humble endeavours to improve the religious and moral character of our men. In the schools established on board our ships during the winter, religion was made the primary object; and the result was every way gratifying and satisfactory. It has convinced me, that true religion is so far from being a hindrance to the arduous duties of that station in which it has pleased Providence to cast the Seaman's lot, that, on the contrary, it will always incite him to their performance, from the highest and most powerful of motives; and I will venture to predict, that in proportion as this spring of action is more and more introduced among our Sailors, they will become such as every Englishman would wish to see them. To this fact, at least, I can, on a small scale, bear the most decided testimony; and the friends of religion will feel a pleasure in having the fact announced, that the very best Seamen on board the Hecla—such, I mean, as were always called upon in any cases of extraordinary emergency—were, without exception, those who had thought the most seriously on religious subjects; and that if a still more scrupulous selection were to be made out of that number, the choice would fall, without hesitation, on two or three individuals possessing dispositions and sentiments eminently christian."

The Committee is still encouraged to rely, under Divine Providence, on the kind exertions which their friends are making, in various ways, to increase the funds of the Society; and they rejoice to perceive, that while there is not a portion of the globe that does not testify to the Christian liberality of Britain's sons and daughters, a sense of pious concern for the long-neglected state of our Sailors and Soldiers seems generally to prevail.—Whatever may have been done for the spiritual welfare of our brave defenders, it is still an undeniable fact that much remains to be accomplished: and every Briton must surely feel it an incumbent duty to endeavour, by the constant and more general supply of the Bible, to shield from the deadliest foe to man, those who have boldly interposed their own persons to ward off the blows aimed at his happiness and home. During a succession of labours for more than half a century, the Society has had its share of anxieties and vicissitudes; but though oft in perils, in weariness, and painfulness, in watchings often, it can with the Apostle gratefully exclaim, "Having therefore obtained help of God, we continue unto this day."

Under the strongest impression of the benefits of the Naval and Military Bible Society—under the fullest conviction that it has carried,

does carry, and will every day, under the blessing of God Almighty, continue to carry knowledge to the ignorant, comfort to the miserable, and sanctification to the unholy;—that through the gracious influences of that Spirit of Truth, whose sacred word it disseminates, it will still lead many a poor guilty soul to that cross where never suppliant sued in vain for mercy—the Committee would, with unfeigned gratitude for past mercies, commit their cause unto God as unto a faithful Creator, humbly praying, that the word of His Grace may have free course and be glorified, may spread as far, as wide, and as deep, as the wants, and miseries, and sins, of a fallen and a guilty world!

By order of the Committee.

F. S. SOTHEBY, Major, C.B. { Honorary Secretary.

Committee Room, 32, Sackville Street,

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The following are the Regulations under which the Committee usually distribute Bibles and Testaments, viz.

Individual Soldiers in the Army, in the Royal Marines, and in the East India Company's Service, are provided with Bibles at the reduced prices, or gratuitously by grants made by the Committee.

Barrack and Guard Rooms, Hospitals, Regimental Schools, &c., are supplied, *gratuitously*, with Bibles and Testaments, in such proportion as the case may require.

Ships of War are furnished with Bibles and Testaments, *gratuitously*, for the general use of their crews, in the proportion of 1 Bible and 1 Testament for each mess. In special cases, Merchant Vessels are similarly provided with the Holy Scriptures, when the Captains are willing to take charge of the books. Gratuitous supplies are afforded to Schools for instructing the Children of Mariners and Soldiers ; and also to Fishing and Canal Boats, &c., when considered needful.

Members have the privilege of purchasing Bibles and Testaments at the Society's *Cost Prices:* if for distribution to Sailors and Soldiers, at the *Society's Reduced Prices*.

Sailors, Soldiers, &c. are permitted to purchase Bibles and Testaments at the *Society's Reduced Prices*, upon their own application at the Depository, No. 32, Sackville Street, London, or to any of the Society's Agents at the Out-Stations.

The Distribution of Bibles and Testaments, *gratuitously*, will be made at the discretion of the Committee of the Parent Society, or of the Committee of the several Auxiliaries respectively.

Any communications regarding the operations of the Society, will be thankfully received, addressed to the Secretaries, at the Society's Office, No. 32, Sackville Street, London; where attendance is daily given, and any information may be obtained. Subscriptions and Donations will also be thankfully received by Lieut. G. V. Simmons, R.N. Travelling Secretary to the Society ; by Mr. John Jeffery, Distributing Agent ; by Mr. Nisbet, Berners Street, Sub-Treasurer to the Society; Messrs. Herries & Co., St. James's Street; Messrs. Hoare, Fleet Street; Messrs. Hatchard & Son, Piccadilly; as also by the Society's Agents at the various Stations in the Country.

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Chapters

ON

PRISONS AND PRISONERS.

Second Edition.

DEDICATED, BY PERMISSION, TO THE

EARL OF SHAFTESBURY.

BY JOSEPH KINGSMILL, M.A.,

CHAPLAIN OF PENTONVILLE PRISON, LONDON.

"It is the duty of society not only to punish the crimes committed, but also carefully to seek out their causes, and, so far as it is in human power, to remove them."

Oscar, King of Sweden.

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